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# The Missionary Review of the World

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## SIGNS OF THE TIMES

### SUPPRESSION OF ANARCHY

One sign of the growing public conviction that the protection of society demands repressive measures toward those that defy law and authority is the felt necessity for exclusion from the mails of a newspaper published in New Jersey, which openly advocates violence; and not a few others will probably be similarly prevented from spreading their sentiments. Free speech is a precious heritage of freedom; but there is always a distinction between liberty and license. A man can not claim liberty to strike others, and even the blows of the tongue may be murderous in spirit and tendency. We regard this whole question as one of the gravest practical problems of the day. It has long been a question how far even the *records* of crimes of violence may unconsciously lead the weak and impressionable reader to a similar course of crime.

Meanwhile a recent outbreak of a singular sort indicates how men are recklessly resorting to acts of violence, whenever they feel their own advantage imperiled. This is shown by the anarchistic state of affairs in Kentucky, where property has been wantonly destroyed by "night-riders," and many lives endangered by reckless violence, because of dissatisfaction concerning the regulations affecting the sale of tobacco. America has so frequently

given birth to organizations whose weapon was violence and whose methods were lawless, that it is not for us to judge Russia nor even Haiti too severely. Our outbreaks of lawlessness may not, as yet, seriously have disturbed government; but they have often destroyed personal liberty for many citizens, and put unlawful force in the place of lawful rule. Here again the final remedy is a Christian civilization. "Justice to every man, secured to him not because he shoots the officer who, he thinks, deprives him of it, but because the individual right of each is considered and provided for in the prevailing law, can be founded only on the principles of the Gospel of Christ. We shall not have established peace and prosperity until we are in truth a Christian nation."

### THE OUTLOOK IN THE PACIFIC

The outlook in the Islands of the Pacific is tersely put by a writer in a recent number of the Australian *Methodist Missionary Review*. The South Pacific Ocean is no longer dotted over with unknown islands and islets, for the white man has discovered their wealth, and everywhere ships, large and small, go to and fro laden with the products of the tropics, to return in due course laden with the products of civilization. In the islands themselves strong governments have assumed control, peace is enforced, sav-



age customs can no longer be indulged in with impunity, and all the conveniences and helps of civilization are being exhibited to the wondering people. Quick means of transit in steamers and motor launches, rapid means of communication in telephone and telegraph, are all having their effect on the native mind in all our missions. If we would see these people keep pace mentally and spiritually with their new environment, and so fortify them against the inrush of strong temptation, we must thoroughly equip our missionaries for the rapid execution of their various duties. There must be more literature for the people, a better-educated staff of teachers, a closer supervision, the establishment of industrial colleges, and in every way we must seek to uplift mentally and spiritually these children of ages of darkness and ignorance. To this great and Christlike task the Church must address herself with all her powers. The King's business in this matter requireth haste, and delay means much loss both to the Church and to the more advanced people in these Pacific Islands.

#### THE HEATHEN INVASION OF AMERICA

There are said to be over forty heathen temples in the United States, burning incense to foreign divinities. The Moslem call to prayer has been sounded in Union Square, New York. The Babists and Bahaists hold their meetings regularly in several cities, Hindu Swamis hold parlor meetings for the effete rich, Buddhists have their shrine in California, and Confucianists propose to build a temple in Chinatown, New York. Now the first Hindu temple in the United States has

been erected in San Francisco. The number of Hindus in America has been increasing since 1900, and there are now seventeen Hindu students in the University of California alone. A monthly organ of the Vedantic philosophers, the *Vedanta*, is published in New York. According to the Vedas, the Hindus can claim the earth. The San Francisco temple was dedicated April 5th, "to the service of all religions under the auspices of the Rama-Krishna Mission, Belur Math, Calcutta, India." The temple is a conglomerate of various styles of architecture, including the Taj Mahal, the temples of Benares, temple of Siva, the temple Garden of Dakshmeswar, and old castles of Europe! All is supposed to be symbolical including all countries and all religions. Men and women who oppose foreign missions in favor of those at home may soon have a combination that will call forth all their powers and teach them that "the field is the world."

#### THE EUROPEAN INVASION OF AMERICA

Millions are coming to America every year to find life temporal. They offer an unparalleled opportunity to show them also the way of life eternal.

Missionaries speaking in the aggregate twenty-three languages have been in the employ of the Chicago Tract Society during the past year. New departments of work have been organized for the Finlanders, the Greeks, the Ruthenians, and the Bulgarians, and the society has been doing pioneer work for many years among the Slavic immigrants. Missionaries of all denominations have been aided with donations, and over 2,100,000 pages of

Christian literature have been used for this purpose through several hundred Christian workers. The regularly employed missionaries of the society visited over 81,000 homes during 1907, and circulated Bibles, Testaments, and Christian literature in thirty-three languages to the extent of over 40,500 volumes. All the principal Slavic settlements in the Central Western States have been visited frequently, and in several of them the work has taken permanent form.

Rev. Dr. Jesse W. Brooks, the secretary of the society, believes that "this work is going to the very root of the greatest problem with which our American civilization has to deal," and urges that nowhere in the great world-field is there larger need of Christian service than among these exceptional classes who are crowded together in the foreign districts of our great cities. He says that while the work is essentially foreign mission work, it is supported at a quarter the expense that would be incurred if it were done in foreign lands.

#### **"NEIGHBOR" TO THE "STRANGER."**

New Britain, Conn, is a manufacturing city of about 40,000 inhabitants, of whom four out of every five are children of foreign parents; that is, only about 8,000 are of American stock. The men are mostly wage-earners. In *The Congregationalist* of recent date Rev. J. L. Sewall, under the general title of "The Advance of the New Neighborliness," tells something of the social, educational, and religious work done in behalf of these comers from distant lands, embracing Germans, Swedes, Norwegians, Poles, Slovaks, Italians, Spaniards, Syrians, Persians, etc. So far as possible they are ministered to in the lan-

guage of their birth, in night schools, preaching services, prayer-meetings, through social calls, and the like. The Connecticut Missionary Society renders essential service, cooperating with the various churches of the city, but with the South Congregational Church quite prominent.

Of the Persian-Assyrians the pastor, Rev. O. S. Davis, says: "These people come from near Urumia, among the Nestorians. They possess the old Syriac Bible in a different dialect from their spoken speech. They live by themselves, and are best reached in connection with their eating clubs. We have organized a brotherhood, and speak to them wholly through an interpreter. One day he was absent, and we found a newsboy who translated from English into Turkish, and another member was able to turn those phrases into Syriac. Our Chinese are very faithful and appreciative. On the Fourth of July they set off a bunch of fire-crackers, numbering over 80,000, in front of their teacher to show their gratitude for her services."

#### **THE Y. M. C. A. AND THE FOREIGNERS**

The Pennsylvania State Committee of the Young Men's Christian Association is energetically taking up the problem of reaching the foreigners. Professor E. A. Steiner is to have a party of six young men with him in Europe this summer to study the emigration field in Southeastern Europe. They will then return prepared to study the situation at home. Pennsylvania has now about one million foreign-born inhabitants, for the most part Catholic and Jewish, and ignorant in mind but strong in body.

In many communities these people have been under the sway of demagogues or vicious bosses of one kind

and another, and have lived amid corrupting moral and unsatisfactory religious influences.

The plan of campaign is now to obtain a thorough knowledge of these people and train a leader who can make a specialty of work among foreigners; to educate American citizens to the conditions, needs, and possibilities of these incoming millions; to form classes for teaching English and other branches, and to train young men for special work among "our foreign brothers."

#### INDEPENDENT CATHOLICS IN FRANCE

The movement among independent Catholics in France is making rapid progress and shows that a great change has taken place. The people are coming to look more favorably on the separation of Church and State, and while they have little conception of what real Christianity is, many of them are not satisfied with unbelief and listen readily to the Gospel. The following encouraging statements appear in a contemporary:

"Three years ago some hundreds of priests, through reading the New Testament, formed a combination with a view to establishing themselves and their congregations on new lines separate from Rome. M. Meillon, the converted priest and the head of the Paris Mission of Protestants Converts, was selected as their leader and entered fully into the spirit of the movement.

"The claims of 300 priests, and 300 congregations willing to be led, came so powerfully upon him that he has resigned the charge of the Paris office; and has consecrated his talents to these 300 congregations called by government 'Associations culturelles.'

"They are banded together in a league, and stand for: Separation from Rome; establishment on the basis of the Gospel; absolute independence to be the right of each Church, yet federation of all; election of trustees by and of their own associations only; perfect liberty as to Rome's dogmas, and substitution of French for Latin in public worship; loyalty to the Republic."

#### REMONSTRANCES AGAINST GAMBLING

It is a great victory for law and order that the Anti-race-track Gambling Bill, so strenuously advocated by Governor Hughes of New York, has passed the Legislature and is now a law. It now remains for the law to be enforced.

In America, until recently, men forfeited no esteem by high play. *That era has ended.* The law, supported by public sentiment, caused the "gambling king" to offer for sale his \$800,000 hell at Saratoga. A house in New York that cost almost as much to build and decorate has been unoccupied for two years. Richard Canfield, the companion of men of wealth and culture, is an outcast, so, at least, says a paragraph in one of the leading daily journals.

When Rev. E. A. French, at Brighton, England, spoke on "Gambling in the Home" recently, he backed up his remonstrances by an array of valuable testimony. Campbell-Bannerman's message was that gambling and drink are the two greatest curses of modern society; Lord Hugh Cecil, that it is one of the most serious evils of the time; John Burns, C. B. Fry, Sir Oliver Lodge, and others express equally strong disapprobation.



# POLITICAL PLOTTING AT THE VATICAN

EDITORIAL

Charity and candor can not conflict; "truthing in love" is a scriptural maxim.\* Brotherhood, however inclusive, must not fence out honest discussion and exposure of existing evils. To arraign Romanism, as a system, is not necessarily to accuse Christian brethren; for many signs indicate that the Vatican is not so much the vicarage of a church's head pastor as the palace of a supreme ruler, and that Rome stands for a great system, in which the political element prevails over the ecclesiastical, not so much a state church as a church state.

The revered author of "The Tongue of Fire"—one of the most quickening books of the last century—left, as his last work, a voluminous treatise of 750 pages, and over 400,000 words, which he boldly entitles "The History of a Movement to Make the Pope Governor of the World, by a Universal Reconstruction of Society, from the Issue of the Syllabus to the Close of the Vatican Council." Competent judges pronounce this posthumous work the most comprehensive and convincing unveiling of a political plot at the Vatican that has ever yet appeared; and its positions are singularly confirmed by other writers † no less careful and trustworthy. Even an outline of this remarkable narrative is hard to compress within our available space. In preparing Mr. Arthur's manuscript for the press, the editor found both the manner and the matter so faultless, that where abridgment was nec-

essary he so far kept to the *ipsisima verba* of the author as not to supply even insignificant connectives. The pains taken to get at the exact facts may be seen in the author's mastery of such foreign tongues as were necessary for the consultation of all contemporary documents, in the original, that his work might be a repertory of full information, either by entire transcription or by full quotation; and he gave to the preparation of his manuscript a quarter century of his ripest years.

A careful and repeated reading leaves the conviction that no one volume so floods with light many matters of our time most urgently and imperatively important. Here is revealed a deliberate program of procedure, framed nearly forty years ago, and consistently carried out to this day—a forecast of which current history is a fulfilment; and, if results have not been as favorable as was hoped, it has been because there is One who can turn the counsel of the Romish Ahithopel into foolishness; and, as in the days of Esther, divine Providence, in its mystery and mastery of other and higher plans, by a counterplot turns the Vatican plot "to the contrary."\* The conspirators at Rome could not determine the *End*, but they decided on the *means* and pursue their predetermined lines of action.

Men are often practically as blind as bats to the obvious trend of events, even in their own times. In 1870, after a struggle of over three centuries, Jesuitism captured the Papacy, and the New Vaticanism promulgated its policy. How vast was the stage

\* Ephesians iv: 15, *Greek*.

† "The Pope, the Kings, and the People," Rev. Wm. Arthur. "The Papacy," J. A. Wylie, L.L.D. "The Jesuits," Griesinger. "The Program of the Jesuits," W. Neathy. "Pope or President," Anon. "Roman Catholic Church in Italy," Alex. Robertson, D. D.

\* Esther ix: 1.

and how momentous the drama, is shown by the fact that the Franco-Prussian War was but one scene in an act. Ever since that bold beginning in the Syllabus in 1864, the plan, then formulated, has in every particular been kept steadily in view; and much of modern history finds there its key. Yet many who live in the very center of cyclonic movements that sweep round the whole circle of Christendom and affect the whole world are slow to mark the march of events or trace their subtle connection.

For example, *clerical education* has signally proved the bane of modern France, and the strife is now at its height. Yet this lies at the very basis of Vaticanism, as is shown, not by the statement of prejudiced parties, but from the very organs of the Vatican. Mr. Arthur avoids all *ex parte* testimony, and makes the authoritative exponents of Rome's policy supply the clue to events. The sources he consults and quotes are fivefold: official papers; histories sanctioned by pope or bishops; scholastic writings of the late pontificate and of recognized authority; periodicals and other literature, avowedly representing Vatican policy; and the writings of liberal Catholics. For example, Professor Friedrich, as an official theologian at the Vatican Council, had charge of a store of especially valuable documents which, on his own responsibility, he published. Friedberg opens up another mine of information, combining Vatican papers with those of prominent individuals, courts, and public bodies. Ceconi, archbishop of Florence, unveils the secrets of the five years preceding the Vatican Council. Victor Frond furnishes a life of the Pope himself, with biographical sketches

of cardinals and prelates. The *Civita Cattolica* was, from 1850, recognized as the organ of the Pope and the "Company of Jesus," to which its editors belonged; and, in 1866, his Holiness erected in perpetuity, the Jesuit fathers of its editorial staff into a college of writers, under the Jesuit general, with unique rights and privileges. From such fountains of accurate knowledge of facts and their philosophy, the author of "The Pope, the Kings, and the People" draws the whole content of his great work, a reservoir of information ready for any reader who wishes to know what Rome is, and is doing. For the benefit of many who will not have ready access to this volume, it may be wise to hint some of the main features of the schemes of Vaticanism, as illustrated in this valuable treatise of Mr. Arthur's, and abundantly attested by other writers. This we now proceed to do, calmly and impartially, in the spirit of the annalist rather than the advocate "nothing extenuating or setting down aught in malice."

#### An Absolute Despotism

First of all, the Vatican plot aims at the *concentration and consolidation of power*.

Rome stands for absolutism, more despotic in the papal than ever in the pagan period. Pius IX called himself "the Cæsar," and caused himself to be proclaimed "the Infallible"—a summit of ambition toward which he persistently climbed for four-and-twenty years. With an ecclesiastical head, imperial in power and infallible in utterance, no political sovereign can vie, for resistance becomes damnable heresy. Hence Rome represents an organization so powerful that, as Dr.

Josiah Strong says, "it crushes individualism." For all subjects of the Church, from lowest to highest, there is but one law—implicit submission; and for all dignitaries of the Church, from priest to cardinal, but one office—obeying. There are but two classes—one master and many slaves. Armed with an infallible decision, the Pope compels an external unity, by repression and suppression of all tendencies to independent speech and action; and there is a subtle control over even independent ideas and opinions; as Father Hecker used to say, the Church takes cognizance "of heresy, even in the order of thought."

Despite our Lord's own declaration, "my kingdom is not of this world, else would my servants fight," Rome holds that He constituted the Church with a *threefold* authority, legislative, judicial, and coercive; and, tho the Church may disclaim all fighting with carnal weapons, it uses the *secular* arm to enforce *ecclesiastical* censures, expecting every obedient and loyal subject, even tho a sovereign in his own domain, to be a servant in that of the Church.

"Every Catholic state," says the *Civita Cattolica*, "must have two kings"—and of course the universal King at Rome dominates the other. Nothing is outside of the Pope's dominions. His scepter sways elections, the press and schools, determining who shall hold office, what shall be printed, what shall be taught. The papacy has therefore what Mr. Arthur calls "a denationalizing influence"; and, more than that, is the only recognized educator. So important did Pius IX account the proclamation of papal infallibility to the plot for universal supremacy, that the decree of the "Immaculate Con-

ception," sixteen years before, was but a step toward this, aimed at securing the favor of "the Blessed Virgin" in advance for the elevation of the supreme pontiff to something very like divine honors.

Thus this church state strikes impartial observers as a political and social despotism. It claims the right of revision over all laws; of reversion of all property to its own uses; of subjection of all literature to its ban or blessing; of regulating conduct, speech, and even opinions by its own standard. The domain of its censure is more than ecclesiastical: it is coextensive with the whole *social* organism. If the heads of bishops are anointed to rule in the Church, so are the arms of princes to fight for its support. If temporal weapons are not for the Church to use directly, those who do wield them can enforce her will; while she still claims power to "turn souls to ashes in eternal fires."

Few, alas, have the courage to make such a noble reply as that of François de Montmorin, governor of the province of Auvergne, when he received an order from Charles IX, of France, to join in the massacre of the Protestants on St. Bartholomew's day: "Sire, I have received an order from your Majesty to put to death all the Protestants in my province. I have too much respect for your Majesty not to suppose that these letters are supposititious; and if, which heaven forbid, the order really emanates from your Majesty, I respect your Majesty too much to obey it."

#### The Church Tribunals

II. A second feature of this scheme is the *method for maintaining this central authority*. This Jesuitical Va-



ticanism which plots to secure power plans ways for effective control of Church and State. There are three recognized courts or tribunals: the Supreme Tribunal—the Pope; the External Tribunal—the Church; and the Internal Tribunal—the confessional. But while the last ranks lowest it is valued highest, and upon it supreme dependence placed, for it holds the key to the whole situation. In the confessional, the priest gets a hold upon the *individual*, and the individual is the controlling factor in the family, the Church, and the State. Here he unveils the secrets of the heart, otherwise known only to God; and such revelation of these innermost privacies puts into the hands of the priest the iron scepter that sways all else. He can control property, children, and schools; he can prevent or promote marital alliances, commercial schemes, ecclesiastical enterprises; in the box of the confessional, even emperors become suppliants, and, through them, the Church can sway armies and navies, courts and councils. A subtle priest, having both capacity and sagacity, can shape events at the point where the springs of action are found, turning the stream as he will; and this Internal Tribunal of the confessional, skilfully managed, may make action in the External and Supreme Tribunals needless.

Hence the masterly ingenuity with which this weapon of power is wielded. The Pope is head over the whole Church, and the bishop sways the diocese, and may rule the State; but the priest may secretly undermine or establish the authority of both bishop and pope!

Few of us have ever grasped the full significance of sacerdotalism as a

papal device. It puts *the priest between the soul and all else, even God*, at every stage of development, in the most ingenious and subtle system ever imagined. First of all, it controls *wedlock*, coming between the man and the woman, to determine whom each shall wed, in the interests of the Church. Then when offspring come, it puts the priest between the infant and its ingrafting into the Church in *baptism*; subsequently between the child and the Word of God, in catechetical *instruction*; between the sinner and absolution, in the *confessional*; between the communicant and the mystic wafer, in the *mass*; between the candidate and the gift of the Spirit, in *confirmation*; between the man and the ministry, in *ordination*; between the dying and his hereafter, in *extreme unction*; and, even beyond death, follows the soul into purgatory, in *masses for the dead*. From cradle to grave, and even afterward, there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood, wherever this internal tribunal holds sway.

As an example of this priestly domination, on the last Easter Sunday, the outrageous decree, issued by the Pope, in August previous, came into effect, in accordance wherewith all marriages before a registrar or in non-Catholic places of worship, "without the *presence of the priest* of the district, are not only "unlawful and sinful as heretofore, but also null and void before God, the Church, and in conscience." The arrogance of this decree, says another, "is absolutely as ridiculous as the premium it is likely to put on rascally immorality is dangerous. The whole business is made more prepos-



terous by the fact that the German Empire is made an exception. In that Empire 'mixed marriages, even when clandestine, are and will remain valid.' In other words, the papal authorities can dictate what is moral here and what is immoral there. It can change the standard of morality to suit itself. A marriage, conducted on the French side of the Franco-German frontier, may be 'null and void before God, the Church, and in conscience,' and by taking a single step to the German side of the frontier it is made valid. What kind of a moral mix-up should we have if the bridal party had one foot in one country and the other in the other! The Roman hierarchy is a wonderful machine, and nowhere more wonderful than in its capacity for juggling in the matter of marriages. It has long since proved itself an adept at finding flaws in marriage contracts for a consideration."

#### The Church and the World

III. *Secularism* is a powerful ally of sacerdotalism in furthering the Vatican schemes. Rome counts it wise to look well to temporal gains and crowns as well as eternal rewards and penalties. Hence a hierarchical system with political preferments. Even robes and titles are not to be despised as bribes, for human nature craves the spectacular and the popular, and rich and rare raiment and honorable rank are glittering baubles to blind men's eyes to higher interests. Even reason and conscience sometimes succumb to avarice and ambition. Many a hesitating vote on "Infallibility" was secured by such means, and many a contrary vote or voice silenced.

Bishops may quarrel with the civil power in behalf of the Church and

get glory, but not so in a conflict with the curia; in the former case, the Pope takes care to make up to him in professional promotion more than is lost by political collision, but what civil government can compensate him for ecclesiastical disgrace and ruin!

Priests, under the Mosaic economy, had no political power. Their position and the mode of their support actually precluded them from exercising any undue influence over the course of the nation. They were not a sacerdotal caste, and had no secular preferments to tempt them to compromise. They did not appoint themselves nor did their appointment depend on any human choice, but solely on God's will. Nor had they any power to develop law, or frame it. On the contrary, they were to guard it from all addition or subtraction. It is remarkable how the relation between the individual conscience and God was never invaded by them. They were not "father confessors." Even in sacrifice, the offerer laid his own hands on the victim and confest his sins before Jehovah. The priest was present, only to see that God's regulations were carried out; but he in no wise interfered with matters of conscience. In the early Church likewise it was so; no preacher or teacher, even tho an apostle, either meddled in politics or attempted extra Scriptural and arbitrary exercise of authority. He aimed at no secular ends or rewards. The hierarchical spirit, both in the Jewish state and in the Christian Church, was one of the sure signs of spiritual decline; and just so far as secularism has come into the Church has spirituality been crowded out. All political preferments tend to bring the pulpit into bondage, and turn ministers of God into fawn-

ing courtiers and sycophants. A state church inevitably drifts toward a church state, that fills out Hildebrand's conception of a great ecclesiastical empire, for which even a Charlemagne might fight, but where no second head should rule.

Political aims imply political arms, or weapons. Resorts to force and appeals to fear are the natural counterparts of offers of advancement and hopes of preferment. The Inquisition was the logical outcome of the seizure of the political scepter. Heresy became treason against the church state, and as Theodosius and Justinian appointed officials to discover and prosecute dissenters from the national creed, before civil tribunals, ecclesiastical rulers made heresy a crime punishable by imprisonment, torture, and death. Conviction of truth and duty gave way to submission to authority and apprehension of penalty; and so liberty of action, speech, and even opinion gradually yielded to an inflexible "rule of faith." Dogma became a Talus, whose iron flail laid low all dissent. As Mr. Arthur says, "Submission passed beyond silence and demanded actual and positive assent and advocacy, even of what was personally believed to be an error in doctrine or practise; God's two priceless jewels, conscience and conviction, sent to the bottom of the stagnant pool of submission to a human king!"

The appeal to superstition has always been a favorite weapon of a secularized church. To wield power is a darling ambition of the carnal heart, and to keep the victim in bonds, *ignorance*, which is the mother not of devotion, but of superstition, is a powerful ally. Tradition is another effective weapon, for it makes void the

Word of God, and sets up a convenient standard of authority, justifying any innovation or even oppression. Thus, by the combined methods of keeping the people in ignorance, appealing to superstition, and enthroning tradition, Vaticanism promotes its political ends. The confessional keeps the conscience in unrest if not in agony, and this holds the people in bonds and brings to the Church no end of gains. Marriage, as a mine, yields richly in fees, and to the curia in dispensation taxes, as well as in power, especially over women, and so over both husbands and offspring.

The Vatican has long been the *legislative* center for the Romish Church state. It has invented its own code, and engraved its own tables of law, stigmatizing as sinful what God never called sinful, and promulgating doctrines and decrees, not spiritual or Scriptural in character, until at last a man is lifted to the level of infallibility and it becomes a mortal sin to dispute his utterances! What secular power ever used the gag law in the suppression of free speech, or the political censor in the repression of printed matter, or the bastille of imprisonment in the confinement of rebels, more consistently and effectively?

It surely needs no argument to prove that for any Church, so called, thus to enter and attempt to occupy the sphere of the political and secular is an abandonment of its high calling as a Church of Christ, and a forfeiture of its claim upon the forbearance and fellowship of Christian disciples. Such a Church must be regarded and treated as a *State*, and its polity and policy are open to the most piercing search-light of investigation. When a merely human authority can issue a

novel body of Decrees, containing eighteen anathemas, as was done in 1870, compelling men, as Vitelleschi himself says, to "lie down that night with new articles of faith and new declarations (anathemas) weighing on their intellect and conscience"; when arbitrary assumptions can compel priests and bishops to accept new dogmas and decrees, even against their own conviction and conscience and then hurl bolts of eternal curse against all who oppose such new doctrines, surely it can not be deemed impertinent or uncharitable candidly to examine and as candidly to expose the methods by which such victories over both reason and right are secured.

In a second paper, we propose still further to follow Mr. Arthur's argument and exposure of the plots of the Vatican. Meanwhile our conviction is immeasurably deepened that the Church of God can neither know its truest mission nor fulfil its highest destiny, except so far as our Lord's words are remembered: "*My kingdom is not of this world.*"

#### A Nature Parable

There is a curious phenomenon in nature, not without its suggestive lesson in the higher realm. The "cater-

pillar fungus" is a dual organism. A caterpillar bores downward for a distance, and then burrows at a right angle, probably to reach a favorable root for food. At times, however, a fungus germ finds a resting-place in the sticky substance behind the head, germinates there, and absorbs the substance and vitality of the caterpillar, until it entirely fills the body cavity, leaving nothing but the skin, which remains, dry and hard, but the only remnant of the original creature.

A Church may, in a somewhat similar way, lose its actual character as such by that close contact with the world, in which the world not only becomes hopelessly mixed with it but incorporated with it—absorbing its very life and eating its way into its very organization until nothing is left but a skeleton or skin,—the Church name without the Church spirit or life—a "form of godliness without the power thereof." The only hope of preventing a mere ecclesiastical fungus is to maintain the spiritual character of the Christian assembly, in separation from the world, and submission to but one Supreme Head, appointed of God, over all things to the Church which is His Body!





## LOMAI—A NEW HEBRIDES CONVERT\*

BY EDWIN LESLIE

Lenakel is a little village with a harbor on the west coast of Tanna, that island of the New Hebrides whose ever-agitated volcano has given it the name of the "Lighthouse of the Pacific." Tanna is "a land where it is always June"; where the mountains, green to their very summits, slope down in beauty to a silver beach; where giant banyan-trees, yams, bananas, and cocoanuts reach their full perfection; where men have bodies sturdy and athletic; but where, before the introduction of Christianity, cold-blooded murders, cannibalism, witchcraft, and other abominations were the popular customs of the country. Tho the island is only eighteen miles by ten, it contained a number of tribes ruled by petty chieftains who went to war with one another upon the slightest pretext.

Lomai (pronounced *Lo-mah'-ee*) belonged to the Loinio tribe; and on account of his friendship with the chief Iavis, and of his marked ability, he was made a sort of prime minister. He was a massive savage, strong and graceful, with bushy hair and beard, and a voice soft with the liquid tones of the South. He had spent thirteen years in Queensland, and there he had been taught by a Christian lady, but had also met with evil men, and had acquired a taste for strong drink. When he returned to Tanna, even after thirteen years of civilization, he promptly shed his clothes and his morals, and resumed his heathen habits.

When Rev. Frank L. Paton, son of the late John G. Paton, first began

his missionary work in Lenakel, in 1896, Lomai fought shy of him. He knew why Mr. Paton had come, and had an uneasy consciousness that his present manner of life was not the best; but to become a Christian when those around him were pagan would mean the giving up of his influential position.

The sacred men of the island warned the people against attending Mr. Paton's Sunday service on pain of speedy death, and they fled from the missionary as from a plague whenever the cessation of building the mission-house warned them that the Sabbath had come. One day, however, Mr. Paton, looking for an audience, arrived at the village of the Loinio, and Iavis and Lomai, led by curiosity to see the Bible pictures, gathered a few of the bravest together and interpreted as Mr. Paton explained the Bible stories.

Not long after this Lomai's only son, little Iolu, the darling of his heart, became very ill. Lomai in despair carried the boy to Mr. Paton, and when the boy recovered the father was very grateful, and a little later consented to help Mr. Paton in the study of the language, and as interpreter in the school. As Lomai spelled out the life of Jesus word by word, changing the English of the Gospel of Mark into its "Tanna brother," he was deeply moved.

"Misi, did they really do that to the Son of God?" he exclaimed after he had read the story of the crucifixion.

When one tribe on Tanna wanted to go to war with another (as happened

\* Facts and illustrations are from "Lomai of Lenakel," by Rev. F. L. Paton. (Fleming H. Revell Co.)



pretty often), the method of procedure was very simple. The aggressive party stole up to the village of their foe and shot the first person whom they met—it mattered not whether it was man, woman, or laughing child. The clan of the victim would then turn out to avenge the murder, and fire and carnage would then begin. Down near the volcano, on the southeast coast, was a tribe bent on picking a quarrel with the Loinio. More than once they had crept up stealthily and shot a Loinio man. The followers of Iavis were clamoring for vengeance; but Lomai, the chief warrior, had not studied the Gospel of Mark in vain, and was reluctant to fight. But how could they look tamely on the slaughter of their kindred? In their perplexities they went to Mr. Paton, who brought the matter to a happy issue by going as ambassador to the offending tribe, and obtaining promises of peace.

Lomai gradually developed the Christian graces of peace, gentleness, long-suffering, meekness, and patience in a degree remarkable for a heathen, but there came a day when he fell. One of his wives, in a fit of temper, had thrown some of his household utensils out-of-doors, and Lomai, with a temper equally fierce, seized a stick and dealt his wife some severe blows about the head and shoulders. Wife-beating among the Tannese is by no means a grave offense, for a man is wont to have several wives, and he chastises them with as little compunction as he chastises his children. But Lomai had learned enough of the teachings of Jesus to repent of his outbreak; and when, the next Sunday, Mr. Paton asked another to interpret in his place, Lomai felt the public rec-

ognition of his sin as keenly as the upbraiding of his conscience. He tried to atone for his fault by treating his wife with the utmost tenderness, and he came out of his penitence with a meekness which was a crowning grace to the man of strong body and bright mind. After this Lomai began to have family prayers—a hard thing to do with his wife's bruises scarcely healed. It was resuming the fight on the very field where he had been conquered.

The heathen of Tanna wear no clothing. They need none in that tropical climate. A Tanna man appearing in clothes for the first time feels only a degree less confusion of face than an American would feel in appearing without. He is hailed by his companions with derisive shouts of "old woman"—which is equivalent to coward, sneak, renegade. Lomai was the first one at Lenakel to set the conventions at naught and appear on Sunday at church clothed in a shirt and a pair of trousers. This was, to him, more than a covering of his nakedness; it was "an outward sign of inward grace," a public declaration that he had begun to follow "The Worship" and was turning his back on the old customs. One by one others followed his example, but with variations which often upset Mr. Paton's gravity. One man appeared at service wearing, with due solemnity, nothing but a vest and a tall silk hat. Next Sunday his spouse wore the hat and he the vest. Again, a woman, having quite forgotten to make her toilet at home, rose in church while Mr. Paton was preaching, and wiggled into her garment with friendly help from her neighbors.

Many missionaries, like Chalmers

in New Guinea, have thought it unwise, for health's sake for South Sea Islanders to adopt European dress. The Western *man's* attire may be sanitary, but who will defend the *woman's* on that ground? If we have not been able to combine grace and utility in our garments, why introduce our failure into the tropics?

These vexed questions did not disturb Lomai. He adopted the shirt and trousers as he conformed to Mrs. Paton's rule of more frequent baths. It was a symbol of the new order of things in Tanna, which he believed to be better than the old.

#### Lomai's Plea for Teachers

After a time Mr. Paton sent Lomai by boat to Aniwa, the little island to the northeast of Tanna which had been transformed into a Christian community. The contrast between the heathen cruelty of Tanna and the Christian peace of Aniwa was an object-lesson to Lomai. He saw that the result of sin is war and division, and the result of right living is union and harmony. Here is his plea for teachers from Aniwa to go to Tanna:

"Long ago Dr. Paton, the aged, was a young man, and lived in Scotland. The light came into his heart and he said within himself, 'I must not hide this light; I must let it shine.' So he left his own land and brought the light of Jesus to Aniwa. Aniwa was then a dark land, but now it is full of light. Men and women of Aniwa, do not hide your light; let it shine. There is a dark land across the sea. Take the light of Jesus there and let it shine till that land is full of light, like your own. This is what Jesus told us to do. Let your light shine."

Lomai, in common with all the men of Tanna, drank kava, an intoxicant made from a native plant. The roots, after being chewed by boys, are put into a wooden bowl and mixed with water or cocoanut milk, and after fermentation sets in it becomes intoxicating. The men gather together after sundown to drink the kava; the women and children being forbidden to be present. The resulting drunkenness lasts about two hours, during which the man is melancholy and stupid. Lomai had a sharp struggle to give up this custom of his tribe, but having observed the harmful effect of the drug, and having had a waking dream about it, followed by a sharp illness, he finally gave up its use.

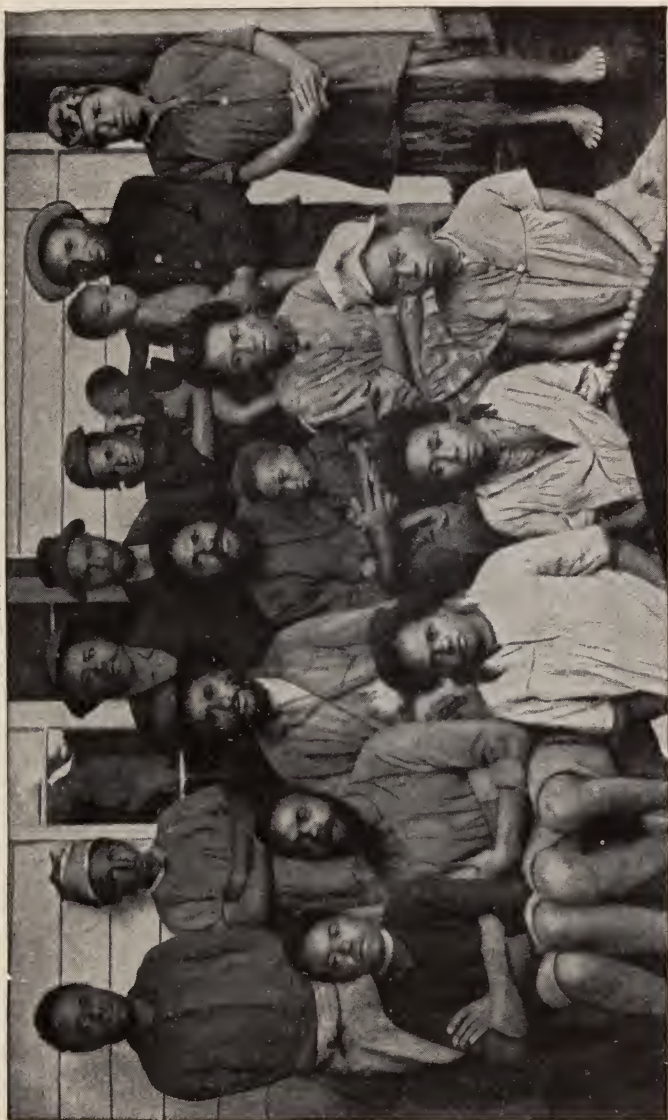
His next struggle was concerning his two wives. Both of them were legally his according to Tannese customs, and he was attached to both. His sympathies, too, went out toward the one he would abandon, and who would be put to shame by his desertion. But finally a relative offered to wed No. 2, and she making no objections, Lomai, tho with a sore heart, parted from her for the sake of his new-found religion. He then joined the candidate's class, and was baptized with his wife and child.

Lomai gave many days' hard labor to the new church building that was being slowly erected. After one weary day, Mr. Paton said,

"Well, Lomai, I suppose you are very tired now?"

"Yes," answered Lomai, with his bright smile, "but my heart no tired."

The first printed copy of the Gospel of Mark in Tannese was given to Lomai. He gathered the people about him and read to them over and over



FIRST CANDIDATES' CLASS





MRS. FRANK PATON AND HER SEWING CLASS ON ANIWA



again the wonderful story. In 1899 he left his home and built himself a cottage under the banyan-tree near the mission house, that he might have a three-years' training and become a teacher. He was a childless man then, with the pain of bereavement in his heart, for Iolu, his first-born, and his baby girl, had both died. As he advanced in knowledge and in strength of character he was ordained first a deacon, and then an elder.

While the church at Lenakel prospered in these years, throughout the west of the Island there were many cruel murders; many villages were burned in war-time; and there was more than one cannibal feast.

A curious belief in a kind of sorcery called "netik" is responsible for much of the bloodshed on Tanna. Certain stones possessed by their sacred men are believed to have miraculous properties—under certain conditions to be capable of controlling life and death. If one can manage to obtain an article of food or clothing belonging to his enemy he carries it to the sacred man of his tribe. The priest wraps this in the leaves of trees, rubs it on "netik" stones, and places the whole between two fires. As the stones become hot, it is believed that the man to whom the article belonged will sicken and die, either by a lingering disease, such as consumption, or by the quicker way of pneumonia or fever. But the sacred man, being able to cause sickness, can also cure it. The ailing one's friend, if weaker than the priest, importunes him by presents to undo his sorcery; if stronger, by threats. When a man falls ill, neither to his relatives nor to the man himself does it occur that care and good nursing might restore him; the

question of the day is, rather, "Who is the man who is using the 'netik' stones?" and "Who carried the article of food or clothing to him which he is using?" If the sick one dies he is avenged by killing somebody (even an innocent baby) who belonged to the tribe of the man who used the "netik" stones. A foreigner, attempting to reason with a Tannese man about this superstition, is met with the reply:

"Netik he belong Tanna; white man he no savey. Plenty man he die along netik."

Lomai, once he had become a believer in the gospel of peace, went about among the tribes where there was angry "netik" talk, and also among those who were at war, trying to put an end to the bloodshed which is the curse of Tanna.

"Long ago," he said, on one of these expeditions, "my grandfather stood upon these stones to talk to you about the old fashion, and now upon these same rocks I tell you of a new and better fashion."

His hearers, puzzled as they looked at the man of brawn and muscle preaching peace, shook their heads and said, "This is new talk; this is not the old talk belong Tanna."

In times of war the position of envoy was by no means a safe one. Treachery in warfare is considered permissible by the Tannese. To shoot an unarmed ambassador from behind is looked upon with favor under certain conditions. But Lomai, naturally fearless, had the added contempt for danger of the seasoned warrior.

"Misi," he said to Mr. Paton, who was hesitating to meet a fierce clan who were threatening to kill a missionary on the East, "Misi, they are

like other men; and if we go and look into their faces they will be friendly and let us talk to them."

When a weak tribe beaten in battle came for help, Iavis and Lomai gathered a band of volunteers to bring them bodily to Lenakel. It was a dangerous and wearisome undertaking. The lame and blind and infirm had to be helped along mountainous paths, and the enemy were near. When guns banged around them Lomai was confident:

"Don't be afraid," he said; "God has sent us to-day, and we are safe in His keeping. It is salvation and not death that has come to you to-day."

He had a baby on one arm, and with the other he helped an old woman bent double with age. The party arrived safely at Lenakel, so tired they could scarcely move. Next morning

Lomai heard that a helpless, old woman had been left behind. He blazed with indignation:

"What did you bring on your backs? Sticks and rubbish that will rot away. And yet you left a woman who can never die. Tell me where you have left her, and I will go back for her."

Tho sore in every joint, Iavis and Lomai returned for the old creature. She had just strength enough left to murmur, "Water; I am dying." When she revived they put her on a rude stretcher, and carried her home.

This gallant and Christlike treatment was from men accustomed from childhood to cruelty in its most hardening forms, and who six years before had been heathen! The grace of God can so change the heart even of a cannibal.



MR. FRANK PATON AND THE FIRST CONVERTS

Names from left to right—

Bottom Row—Semiata, Teinian, Jesau, Numanipen, Litsi

Middle Row—Tausi, Mr. Paton, Mr. Hume, Titonga

Third Row—Numanian, Lohman, Lomai, Naupum, Jela, Tom

Back Row—Iavis (hidden by little John) Nilbini

# THE ANGLICAN MISSION TO PACIFIC ISLANDERS WORK OF THE S. P. G. IN NEW GUINEA, FIJI, AND HAWAIIAN ISLANDS

BY MISS J. QUIGLEY, LONDON

The Anglican Mission in New Guinea was inaugurated by the Australasian Board of Missions in 1886, which appealed to the Society for the Propagation of the Gospel for \$5,000. As part of New Guinea was already occupied by other missionary societies, it was decided that the Anglican Mission should occupy the "coast from Cape Ducil to Mitne Rock," a territory almost unexplored.

The New Guinea Church Mission came under the charge of the Bishop of North Queensland and its first missionary was the Rev. Albert Maclaren, who secured funds and helpers and then sailed from Australia to New Guinea in the mission schooner. After about two years of pioneer work among the savage natives, many of whom were cannibals, he died of fever and the care of New Guinea was turned over to the Church in Australia. The mission has prospered and much is being done under the devoted leader Bishop Stone-Wigg, who was appointed in 1897 and is now helped by a staff of thirty-five men and women.

The Hawaiian Islands were not approached by the English Church until 1861, when the Society for the Propagation of the Gospel granted \$1,500 for work among the British residents and sailors. Previous to this the natives had asked for missionaries from England, but none were sent, and mission work was done by American Congregationalists and Roman Catholics. King Kamehameha IV made a direct appeal to Queen Victoria and Bishop Staley was consecrated in 1861 to pro-

ceed to Honolulu with the two other clergy, and the following year the King and Queen were confirmed.

In 1865 the Dowager-Queen Emma visited England on behalf of her people. In that same year Bishop Staley conferred with the American bishops as to the missions and two American missionary bishops were appointed. In 1900, when the Islands had been annexed by the United States, the mission was transferred to the American Church.

## The Mission in Fiji

The population of Fiji consists of Polynesian aborigines, Melanesians, East Indians, and white settlers. It was in 1870 that the Anglican Church in Australia sent over a clergyman to look after the members of that Church. Four years later the islands were annexed to England and the Society for the Propagation of the Gospel decided to send out clergy to work among "the white settlers, half-castes, Melanesian laborers, and Indian coolies." No clergyman could be found until 1879.

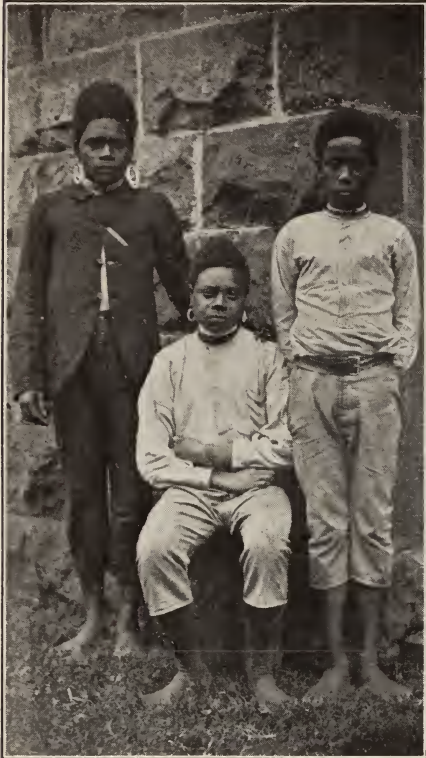
Since then many aborigines have died and many white settlers have removed, and the work among the Melanesian population has produced most hopeful results. The two clergy of the Society for the Propagation of the Gospel have labored steadily, but have found it impossible to overtake the work, and the coolies from India—now numbering 13,000—are sadly neglected.

In spite of failures, Christianity has gradually permeated Fiji and



turned the most depraved and savage people from their sinful habits.

In Melanesia the story of mission work is one of extraordinary interest.



PUPILS OF THE S. P. G. MISSION SCHOOL AT ST. BARNABAS, NORFOLK ISLAND

The story began as far as the Church of England is concerned with the visit of Bishop G. A. Selwyn, who found that owing to the climate of some parts and the innumerable dialects in use throughout the 200 islands Melanesia could only be evangelized by native teachers. He therefore took boys to train in New Zealand.

During the next thirty years two bishops were sent out and gave their lives for Melanesia—Patteson, who was treacherously murdered at Nukapu, and John Richardson Selwyn, who left Melanesia hopelessly crippled and

a great sufferer, the result of exposure and toil in that climate.

The S. P. G. had given grants for this work in Melanesia to Bishop Selwyn, and in 1850 he helped the Australasian Board of Missions to formally adopt Melanesia as their own mission.

The principal groups in Melanesia are the Solomon Islands, Santa Cruz, Banks, New Hebrides, New Caledonia, and Fiji. The natives, mostly of Papuan race, were fierce, and given to cannibalism, constantly at war with one another, and violently embittered against the white men because of the slave-traders who carried off their men to work on the cotton plantations. Any stranger landing was immediately surrounded by islanders armed to the teeth, but Bishop Selwyn's habit was to land unarmed and thus win their confidence.

The first bishop of Melanesia was John Coleridge Patteson, who had just been stirred by thoughts of foreign missions at Eton, where he heard Bishop Selwyn preach his farewell sermon. After ten years of wonderfully fruitful work Bishop Patteson was murdered by a native at Nukapu, and his two companions fatally wounded by poisoned arrows.

From this martyrdom dates the real growth of the Melanesian mission. All England was stirred by the death of this saintly man, and Australia and England contrived to put down the slave-traders by force. The Society raised a fund of \$35,000 to erect a memorial church on Norfolk Island; to provide a new mission vessel, and to endow the mission. A day of intercessions for foreign missions, St. Andrew's day, was set apart, and is more and more observed.



Next came the offer of John R. Selwyn to work for the Melanesian mission begun by his father in 1848. He explored the islands in his mission ship the *Southern Cross*, and five years after Bishop Patteson's death he was appointed his successor. From 1873 to 1891, Bishop John Selwyn labored indefatigably, and was then

by the efficiency and number of the native teachers—and the respect in which they are held. For the first time the natives were asked to contribute to their own work, and they responded readily. A new training center was started at Siota, in Florida. The staff of clergy has increased and five English lay-helpers and fifteen



A GROUP OF SOLOMON ISLAND DANCERS

The dance forms part of a Christmas festival at St. Barnabas, Norfolk Island

invalided home. During those years the mission made strides. In 1875 twelve Melanesians were confirmed.

An important event took place in 1881, when at the bishop's request the S. P. G. withdrew its grant and the Melanesian mission became dependent upon the Australasian Church.

The present bishop—Bishop Wilson—began his work in 1894 by a cruise through the islands; he confirmed nearly five hundred persons and consecrated five churches. He was struck

women are now at work, but the want of men and money is the great obstacle to progress. At Norfolk Island alone, the principal center, with a delightful climate, there are only two white men to train from 150 to 180 native boys, and volunteers are urgently needed here. Bishop Wilson writes, "With our great opportunities before us and our needs of many kinds we ask most earnestly for *men*—clergy, medical men, educated laymen—"come over and help us."

# THE MEETING AT CARNEGIE HALL

## A LAYMEN'S MASS-MEETING FOR FOREIGN MISSIONS

EDITORIAL

One hundred years ago Mills and his companions at Williamstown drew up the constitution of their Missionary Society in cipher because of the disfavor in which foreign missions were regarded by their fellows; to-day merchants, lawyers, physicians and statesmen of the first rank vie with one another in commending the enterprise, and 3,000 laymen recently gathered in Carnegie Hall, New York, and listened for hours to a presentation of the achievements and needs of the foreign missionary campaign.

The Carnegie Hall mass-meeting (April 20), under the auspices of the Laymen's Missionary Movement, was a remarkable gathering. It was presided over by Mr. John R. Mott, and the singing was led by Mr. Charles Alexander with the assistance of a male octet. After prayer by Bishop David H. Greer, and addresses by Dr. Samuel B. Capen, Silas McBee and J. Campbell White, Mr. Mott introduced Hon. Wm. H. Taft, as "Secretary of War and Ambassador of Peace." The addresses were in part as follows:

### **Men and the World-wide Opportunity**

JOHN R. MOTT

The work of Christianity is to make Jesus Christ known and obeyed and loved among all mankind, and to bring His principles to bear upon every relationship of human society. It is thus a world-wide undertaking. During the past two years, as it has been my privilege to visit all of the five continents of the world, and many of the islands, I have received the dominant impression that the present is a time of unprecedented urgency and crisis

among the non-Christian nations. Even the casual traveler must be impressed with the fact that the present is the time of times among those nations. The whole world is now known and accessible. The forces of Christianity are widely distributed, and occupy points of the greatest advantage. Strong native churches have been established and developed in all these principal non-Christian nations and divisions of the world; over 18,000 foreign missionaries are at work in these lands, having acquired a vast experience, having developed institutions of great beneficence and usefulness, such as educational missions, medical missions, and the varied works of philanthropy; in the Christian cause, there have been organized and carried to high efficiency many scores of missionary organizations which are capable of maintaining a campaign world-wide in its sweep and significance; great supporting movements have been called into being. Moreover, we are living in a time of stupendous changes in the Far East—changes of so great power that if Christianity may avail herself of their cooperation and of the advantages they suggest, she may greatly hasten the realization of her world-wide and beneficent object.

It is, therefore, highly significant that parallel with the unfolding of Providence along these lines there has been called into being, in the recent past, a movement among the lay forces of Christianity to lead them to recognize and to accept their unique opportunity and responsibility for these nations. It has been called a Movement, not an organization,

for it is a summons to the laymen of the Christian nations to rise to larger tasks and achievements. It is more than a summons; it is an actual combination of the aggressive lay forces of the Christian cause to help the Church to accomplish her great task. The laymen constitute the greatest unused asset of the Christian nations. The women put men to shame—the most extensive, fruitful, and beneficent works of the Church for missions have thus far been carried on by the women. They have put the men to shame. Comparatively small numbers of laymen have put themselves to this great undertaking. The business experience, the judgment, the business habits, and the ability of the lay forces of Christianity are imperatively needed to meet the great situation that confronts us throughout the world. John H. Converse, of the Baldwin Locomotive Works, was right when he said that if business men would bring to bear upon the work of missions the energy and intelligence that they show in commercial affairs, the proposition to evangelize the world in this generation would no longer be a dream. The magnitude, the difficulty, and the urgency of this undertaking of making the principles of Christianity operative throughout the world are such as to make necessary nothing less than a great uprising of the strong lay forces on both sides of the Atlantic.

Look over into those countries and you recognize that the first impact of Christendom upon the non-Christian countries is the impact of laymen. This laymen's movement, in seeking to induce laymen who go out in commercial and in industrial pursuits, in the diplomatic and consular service, to recognize their responsibility for

standing in line and advocacy of the highest ideals of the civilization they represent, is striking at the heart of one of the greatest needs of our day. Think of the object-lesson of the laymen of America and Canada and England interesting themselves in what concerns the men of Japan and Korea and China, and the Philippines, and the Levant, and India and Latin-America. Think what it means! They say the missionary is at his regular business. But where lawyers and doctors, politicians and editors, engineers and men of wealth, in this country and in their travels, and on their official business, show that they likewise are at one with the missionary, it makes a profound impression upon the officials and men with money-power in those countries. It would be difficult to overstate the importance of the complex service rendered by men like Secretary Taft and Judge Wilfrey, who, while on their regular official business in the East, counted it not a matter of light importance to throw the weight of their influence on the side of this most constructive work of the world.

Then we recognize the need of the financial cooperation of the whole world in this enterprise. Men who are now giving a hundred dollars ought to give a thousand; men who are now giving a thousand dollars ought to give ten thousand dollars. Men who are sending one missionary ought to send out several. Those who are endowing colleges and hospitals in this country ought to endow them in the Far East. We must scale up the whole enterprise; the work will be commensurate with its dignity and far-reaching importance.

Then, remembering the prayer of



our Lord that we all may be one, we see the great significance of this movement in presenting a united front of the moving spirits in the lay forces of our common Christendom on both sides of the Atlantic. It is the mightiest apologetic we can present to an indifferent and calloused world.

### **The Laymen's Reports from the Field**

SAMUEL B. CAPEN

A little more than a year ago a Call to Prayer was sent to a few men; and a prayer-meeting was held in New York, the result of which has been this Laymen's Missionary Movement. In the months that have passed since, in the United States and in Canada, men of all faiths have been organizing to push missionary work. The movement has crossed the sea, and the men of Great Britain have taken up this plan and proposed to stand shoulder to shoulder with us in this campaign.

The missionaries at the front have heard this new call to arms, and nothing has so inspired them during the past few years as this movement. They feel that a new day has dawned, and that the things they have been longing for are soon to be theirs. If we do not make good in this movement, we shall break the hearts of the men and the women at the front.

It was believed at the beginning that it would be possible to get twenty-five or fifty business and professional men at our own charges to see what was going on in the foreign mission fields, and then come home and make a report to their business associates. We have commissioned more than fifty, some of whom have already returned and made their reports. Others are still in the foreign field, and I am

told one of them has already been glad to give about a quarter of a million dollars because of his interest in work that he has seen.

I can summarize the report of these men around three words. The first word is *NEED*. From our homes and our firesides we have sent hundreds and thousands of the bravest and best young men and young women, and they are calling for reinforcements, for they are breaking down under the load that we have put upon them. The work is halting and being hindered for the lack of these reinforcements.

Back of this need is another—the need of nineteen centuries since the first Easter morning—there are hundreds of millions of people that have not yet heard that there is a Christ. The commissioners are feeling that it is not a square deal for us to have all the comforts of our Christian civilization here and not do more for the missionaries.

The second point in these commissioners' reports can be summed up in the word *OPPORTUNITY*. Whatever may be true with regard to an open door for commerce, it is an open door everywhere for missions. The nations of the East are eager for the Christian civilization which has made America and England great; and especially in the great Empire of China to-day, with its four hundred millions of people, it is our hour to help them. Ten or fifteen years hence it will not be so easy as it is to-day.

The third word, which may sum up these reports, is the word *SUCCESS*. A hundred years ago at the beginning of modern missions there was nothing; to-day there are fifteen or sixteen thousand trained men from America and England who have mastered the



languages, many of them statesmen and diplomats, who have gathered around them nearly a hundred thousand native workers, and have put a girdle around the world of churches, colleges and schools, hospitals and dispensaries, printing plants and industrial plants. When we think of what the odds were a hundred years ago, and think of the success, it is the miracle of the ages. More than this—the men of all Christian creeds are acting together forgetting their denominational differences at the front, standing together as one man around the cross of Christ; here also in the home land that movement is gaining headway.

There are many differences of opinion about imperialism as a political question; but the Christian men of to-day with one accord are becoming Christian imperialists. They have heard the question, "Who is my neighbor?" and are answering it as Christ bade them answer—that our neighbor is the man anywhere and everywhere who is in need. We are trying to federate the Christian men of the world in the great international and interdenominational movement. It is a man's piece of work. The last century was the women's century, but this century ought to be man's century. The last century was a century of antagonism and competition and controversy. The twentieth century should harmonize and build up together. We are trying to make the men of our day see that the making of money is a means to an end; that service for Jesus Christ is the duty of the hour. It is for us to look not at the bigness of the problem, but at the greatness of God; we do not want to be satisfied and we will not be sat-

isfied until we can, by God's help, have a passion for missions filling the men of this land and of Canada and of the world, until the cross of Jesus Christ shall have been planted in the darkest and most remote corner of the world.

### **What Men Can Do to Evangelize the World**

J. CAMPBELL WHITE

For thousands of years the highest civilization of the world centered around the Mediterranean Sea. During the past few centuries it has gathered around the Atlantic Ocean. The next and most extensive development in the human race seems destined to grow up around the borders of the Pacific. The awakening of the Orient will mean the adding of hundreds of millions of dollars annually to the commerce of nations. It involves very serious and complex problems of statesmanship. It is an unparalleled appeal to the Christian Church, which, after all, is destined to be the dominant constructive factor in human progress and history. For a while, great ironclads and vast standing armies may do something in an indirect way to prevent war. There is no hope that the nations will "beat their swords into plowshares and their spears into pruning-hooks and learn war no more," until the message and the spirit of the Prince of Peace have filled the world.

It might be a very serious question whether human governments themselves would not insure universal peace more quickly and more certainly by employing standing armies of missionaries rather than floating navies of battle-ships.

The reason for the Laymen's Mis-

sonary Movement is the conviction that the message of Christianity ought to be made universal in our day. If that is done, two conditions will need to be fulfilled—the whole undertaking must be undertaken in a comprehensive and cooperative way by all the churches; and the men of the Church will need to be actively, intelligently, and heartily enlisted. There are evidences at hand indicating that both of these conditions are likely to be fulfilled. The Protestant Christian Church throughout the world is spending about twenty millions of dollars a year in supporting an army of missionaries. That force is probably large enough to reach about one-third of the one thousand millions of people living in non-Christian countries. The best consensus of judgment on the part of the missionaries themselves is to the effect that if this force could be trebled, and the entire financial support quadrupled, there is every reason to hope that during our own generation the message of Christianity might be made universal. The problem before the Church, and the immediate problem before the Laymen's Missionary Movement, is to discover whether or not these two things can be done.

The missionaries are the most enthusiastic in their conviction that there is no reasonable reason why the Church may not evangelize the whole world in this generation. In my judgment, the foreign missionary enterprise of the last hundred years is the most successful spiritual enterprise recorded in human history. The translation of the Bible into five hundred and thirty-four of the languages and dialects of the earth is the greatest single literary achievement of all his-

tory. That has laid the foundation for all the missionary work that has been built upon it.

Do we realize that every week there is added to the Christian Church out of these non-Christian nations more than three thousand converts? It took seven years in China to win the first convert. It took as long in Burma; it has taken longer in some countries. But every day now, on the average through the whole three hundred and sixty-five days of the year, at least four hundred new converts are added. We think we are doing well in this country if three or four per cent is added to the membership of the denominations in a year. They go far beyond that percentage yonder. During the last ten years, in India, while the entire population of the country has increased two and one-half per cent, the Christian Church in that land has increased thirty per cent. In Korea, this year, they added sixty per cent to their entire church-membership, and sixty per cent the year before. Bishop Oldham, just back from the Philippines, says that we are face to face there not with a siege, not with a campaign, but with a harvest-field of vast magnitude, without reapers enough to go in and gather the ripened grain. Thirty thousand converts have been gathered there since the Philippines have been occupied by our country, eight thousand of them during the last year; and there is every reason to hope that the message of Christianity may be spread through all these islands during our lifetime.

The great question is, can we find men and women enough to go out into all these unoccupied fields; and can we find the men and the women in the home churches who will stand

behind them adequately with their money? How many missionaries would it take? If we send as many as are needful, it would be about one to every twenty-five thousand of the population of the non-Christian world. That would mean one out of every thousand of our church-members becoming a missionary. Can we not spare one out of a thousand of our church-membership? We spared a good many more than that a generation ago in our great national crisis. The State of Illinois sent one soldier to the front out of every seven of its entire population. The State of Kansas sent one out of every six; the State of Carolina, one out of every five; the State of Louisiana, one out of every four; and the State of North Carolina made the greatest sacrifice recorded in all history—twenty thousand more soldiers went to the front from North Carolina than they had voters in the State. That is the kind of sacrifice a nation will make, North and South alike, when it is desperately in earnest. Do you mean to tell me that there is no hope of the Church of Christ ever becoming so much in earnest about the salvation of the world as to spare one out of a thousand of its church-membership?

The other question is, can the nine hundred and ninety-nine who stay at home support the one who goes to the front? That is a very serious problem. It would mean probably forty million dollars a year from North America for foreign mission work. When we realize that every year there is spent for Christian work here in the United States alone more than two hundred and fifty millions of dollars, it ought not to seem a very impossible thing to raise as much as

forty million dollars for the rest of the world.

Do you realize that if the members of the Church of Christ were to give one postage-stamp a week to this work, it would amount to twenty million dollars a year? That if they gave the equivalent of a car-fare a week, it would mean fifty millions a year; and if they gave the equivalent of a dish of ice-cream a week, it would be a hundred million dollars a year? If they gave the equivalent of one hour's unskilled labor a week to the evangelization of the non-Christian world, it would be one hundred and fifty million dollars a year? And we are only asking for forty million dollars. It *ought* to seem possible!

Every year there is published at the beginning of the year in the daily papers a list of large gifts to philanthropic, educational, and benevolent purposes in this country. For several years that list of gifts of a million dollars and upward has aggregated something like a hundred millions of dollars. If that is possible, ought it not to be possible to raise forty millions of dollars a year for the evangelization of the non-Christian world?

But a stronger argument is that certain States, one after another, are actually rising up to-day. On the Pacific Coast, campaigns were held recently in Spokane, Seattle, Portland, Oakland, Los Angeles, and San Diego, where there are one hundred and twelve thousand church-members. They gave last year one hundred and sixteen thousand dollars to the work of evangelizing the non-Christian world. When the business men came face to face with the facts they decided that they would at once undertake through their churches to raise



four hundred and seventy thousand dollars instead of one hundred and sixteen thousand dollars, as was done last year.

Nine cities in the Southern States rose up in the same fashion, to increase their gifts from one hundred and eighty-one thousand dollars to seven hundred and five thousand dollars.

A number of those cities have gone so far in the campaign as to insure the success of the undertaking. Seven cities in Canada, from Toronto to Halifax, which gave last year three hundred and forty-five thousand dollars to missionary purposes, have undertaken to raise eight hundred and seventy-seven thousand dollars instead. In other words, twenty-two cities, containing in all only four hundred and seventy-seven thousand church-members out of the twenty millions we have in this country, have undertaken within the last six months to raise one million, five hundred and ten thousand dollars more than they raised last year. That means, when the rest of the churches of this country rise up even to the standard of these twenty-two cities, that we shall have not ten million dollars a year but fifty or sixty million dollars a year for foreign missions.

Not one single city has failed when this matter has been presented—from Halifax to Seattle, and from San Diego to Atlanta.

Even in Norfolk, where they had what in Seattle they described as the "Jamestown Imposition"—where they lost hundreds of thousands of dollars, not to say millions—they decided that they would this year undertake to give three times as much as they gave last year to this object.

Atlanta, with three or four govern-

ors and several ex-governors present at the meeting, decided to increase their offering this year from twenty-five thousand dollars to a hundred thousand dollars. Governor Smith rose in the meeting, before it closed, and interrupted the business to say, "You men know that I have been opposed to foreign missions up to now. I have been standing in the way of my pastor and congregation doing their share; but I want to say I have been converted, and you can count on my help from this year forward." In Governor Smith's church in Atlanta, that last year gave more money *per capita* than any other, and averaged three dollars a member, they decided this year, under his impetus, that they could raise ten thousand dollars. They have seven hundred members and sixty-five of them have already subscribed sixty-five hundred dollars. It seems that it is going to be an easy thing to raise the ten thousand dollars.

The men of this country and Great Britain are rising up to say that if the world can be evangelized in this generation by the serious cooperation of Christian men—by the grace of God it shall be done!

There is no other investment that men can make with their money that will tell so powerfully for time and eternity as to invest it in Christian personality, which in turn is located in the centers of greatest human need. Dr. Groucher, of Baltimore, has invested a hundred thousand dollars in one district in India during the last twenty years with this striking result, that there are fifty thousand members of the Methodist Church in that district now who twenty years ago were idolaters. In that particular case, every two dollars invested led to the



open conversion and union with the Church of one of our brother men.

I believe that it is entirely possible for the Church of this generation to evangelize the whole world. More than that, I believe the men of this generation are going to undertake it. More than that—I am sure that if they undertake it in good earnest and follow God's leadership they will accomplish it.

### **The Power in Unity**

SILAS MC BEE

On the 29th of January, 1907, being the Kaiser's birthday, Professor Harnach delivered an epoch-making address before the University of Berlin on the Religious Situation in Germany. The address was more than the conclusions of a great scholar. It gave expression to national ideas. In addressing a body of his soldiers on a former occasion, the Emperor himself had called attention to the fact that in one of the old Hohenzollern castles there were two chapels—one a Roman Catholic, and the other a Protestant. He said that if Germany were to fulfil its destiny as a Christian nation, all the truth that was represented in the two chapels must be preserved and welded into one great purpose. Professor Harnach, emphasizing this vital principle, said, "It is an inseparable element of the Christian religion to demand an established unity among its members, a unity as wide as human life and as deep as human need. History teaches that all of us, whether we will or not, have become different from our fathers. The dogmatic expressions arose and ordinances came into being under conditions and under prejudices that we can no longer recognize. That Church

history forces us to suspect Separation, and to work for Unity. In the knowledge of history there is ever a forward impelling power."

Secretary Root has given expression to similar convictions, and in acknowledging a report of Professor Harnach's address he used these words: "I am coming to think necessary the capacity for united effort to accomplish any object of primary importance, as distinguished from strife over formal or comparatively unimportant differences—that it depends upon the stage of development in civilization which the people or the members of any great organization have reached. Every great nation seems at some period to pass through a storm-belt of incapacity to unite. The races that are capable of development beyond that point rule the world. Those that are not capable of it go down. The Greek cities were able to combine just so far and no farther, and accordingly they went down before races of much inferior intellectual power. It is a pity that the last phase for the exhibition of this higher power of civilized men is ordinarily in matters of religion. But a better day seems to be opening."

It is his wide appreciation of history, his constructive interpretation of human nature, that is enabling our Secretary of State to contribute to friendlier relations between nations.

In different communions and in widely separated nations, the concordant labors of scholars and statesmen are concentrating attention upon the origins of Christian history, and above all upon the author of Christianity itself. To such an extent is this true that reunion in thought and aspiration is, to a degree, already an acknowledged fact. The Christ of history is

now made the object and subject of investigation and thought by scholars everywhere. His name and influence on history are accomplished to be inwrought permanently and inextricably in scientific and philosophic thought.

This Laymen's Missionary Movement has for its object a wider, deeper, and higher object, purpose. It is organized in order to concentrate not only the minds but the hearts and souls of Christians of every name on two great facts: first, upon Christ, the supreme fact of human history; and then upon the fact that of all those for whom He died and lives forevermore, nearly nine hundred millions have never heard of His coming into the world; have never known that He came for their sakes, that they might have a place in His Father's family; have never consciously known His saving love and power.

This Laymen's Missionary Movement lives and has its being in the conviction that if divided Christendom can be brought face to face with these two great facts, it will see Christ's purpose more clearly, and seeing will follow where He leads. This movement does not ask churches to forsake their organization, nor to sacrifice their convictions. Convictions are the standards of action; but inasmuch as man's convictions are the fallible convictions of fallible men, and human organizations are the fallible creations of fallible men, we ask that all this be tested as by fire, by being brought face to face with this supreme problem of Christ, and the hundreds of millions who do not know him. Christians with practical unanimity agree as to Christ's purpose and His method for the establishment of His kingdom. His disciples were there to preach Him to

every creature, and to baptize in His name, but His name and His family are as absolutely one as is His all-embracing love.

God's will is for absolute unity, the reconciliation of the world. His kingdom exists to accomplish His will. That kingdom is actual and visible—not imaginary or invisible. Its unity is of its essence. We recognize that principle in the state—the unity of the nation is the nation. Attack the unity and you attack the nation. Born an American citizen, you are an American citizen; your citizenship is not dependent upon any thinking or believing on your part. Good thinking or bad thinking, right believing or wrong believing, may contribute to worthy or unworthy citizenship. But the fact of citizenship in the one nation remains. It is in an infinitely truer and more real sense a fact of the citizenship in the kingdom of Christ, that it is a fact independent of what you or I may think about it, or believe about it; and the unity of that kingdom is absolutely independent of your thinking and my thinking. To attack the visible unity of the kingdom of Jesus Christ is to attack his kingdom and to do violence to His will, His mind, His love, as our King and our Savior. As there is unity in the nation, so there is liberty. Differences, divergences, divisions everywhere; in thought and feeling, in belief, in party allegiance, in political organization, but all in the one nation, with loyalty.

The nation passes away; but the kingdom is eternal. The nation is the shadow, lent us to teach us the substance of the eternal kingdom. We do well to guard sacredly and with our might the unity of the nation and the liberty of the citizen; but how dare we

longer mar with our divisions the unity of the eternal kingdom, and attempt to limit the liberty of the sense of the living God?

This Laymen's Missionary Movement is based upon the unchanging conviction that our divisions do not reflect the mind of Christ, and that if Christians, in spite of their division, in spite of the disloyalty involved in their divisions, will thoroughly and squarely face these two great problems, these two great facts, and honestly strive together to bring home those who do not even know that the home has been prepared for them—then differences of conviction, diversities of administration, divisions incident to historical development and racial conditions, will all assume their right place in the right proportion, under the divine principle of the unity of the kingdom and the liberty of the sense of God. First things will become first, and the unity of the family of God, with infinite diversity and liberty in that unity, will enable the Church as the body of Christ, undivided and indivisible, to move forward conquering and to conquer, in His name, who is the Desire of Nations and the Savior of Men.

#### **The Civilizing Work of Missions**

WILLIAM H. TAFT \*

I have known a good many people that were opposed to foreign missions. I have known a good many regular attendants at church, consistent members, perhaps like our friend Governor Smith, of Georgia, who religiously refused to contribute to foreign missions. I confess that there was a time when I was enjoying a smug provincialism, that I hope has left me now, when I rather sympathized with the view of

the father of Sam Weller when he said that he would not give anything for flannel waistcoats for the heathen, but would come down pretty handsome to strait-vestkits for some people at home. Until I went to the Orient, and there was thrown on me the responsibilities with reference to the extension of civilization in those distant lands, I did not realize the immense importance of foreign missions. The truth is, we must wake up in this country. We are not all there is in the world. There are many besides us who are entitled to our effort and our money and our sacrifice to help them on in the world.

No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spirit of Christianity is the only basis for the hope of modern civilization and the growth of popular self-government. The spirit of Christianity is pure democracy. It is the equality of man before God, the equality of man before the law, which is, as I understand it, the most godlike manifestation that man has been able to make.

I am not going to speak of foreign missions from a purely religious standpoint, but from the standpoint of political, governmental advancement, the advancement of modern civilization. I have had some opportunity to know how dependent those of us are on the spread of Christianity in any hope that we may have of uplifting the peoples whom Providence has thrust upon us for our guidance.

Foreign missions began a long time ago. In the Philippines, in 1565 to 1571, there were five Augustinian friars who came out to Christianize the islands. They reached there at the



time when the Mohammedans were thinking of coming into the same place, and they spread Christianity through those islands with no violence, but in the true spirit of Christian missionaries. They taught the natives of those islands agriculture; they taught them peace and the arts of peace. And so it came about that the only people as a body that are even nominally Christians in the whole Orient are the Filipino people of the Christian provinces of the Philippines—seven million souls. It is true that these people were not developed beyond the point of Christian tutelage, but their ideals are Western, and they understand us when we attempt to unfold to them the theories and doctrines of self-government, of democracy. Consequently they are fit material to make, in two or three generations, a self-governing people. We can see the difference between these and the million non-Christians there. We have four or five hundred thousand Mohammedans, and they do not understand republican government. They welcome a despotism and they never will understand popular government until they have been converted to Christianity.

It is my conviction that our nation is just as much charged with the obligation to help the unfortunate peoples of other countries that are thrust upon us by fate until they are fit to become self-governing people as it is the business of the wealthy and fortunate man in the community to help the infirm and the unfortunate of that community. I know it is said that there is nothing in the Constitution of the United States that authorizes national altruism of that sort. Of course not, but there is nothing in the Constitution of the United States that forbids it!

The Constitution of the United States breathes a spirit that we are a nation, with all the responsibilities and power that any nation ever had, and therefore when it becomes the Christian duty of a nation to assist another nation the Constitution authorizes it because it is part of its being.

I did not realize until I went into the Orient the variety of things that foreign missions accomplish. They have reached the conclusion that in order to make a man a good Christian you must make him useful in a community, and teach him something to do and give him some sense and intelligence. So, connected with most foreign missions is a school, ordinarily an industrial school. We must also teach men that cleanliness is next to godliness, and that one business of his is to keep himself healthy, so that in connection with good foreign missions are hospitals and doctors. The mission makes a nucleus of modern civilization with schools, teachers, physicians, and the church. In that way, having educated the native, having taught him how to live, then they are able to make him a consistent Christian.

Men say that there are a great many "Rice Christians" in China. Doubtless there are. Chinese do not differ from other people, and many are quite willing to admit a conversion they do not experience in order that they may fill their stomachs. But that does not affect the real fact, that every foreign mission in China is a nucleus for the advance of modern civilization. China is in a great state of transition. China is looking forward to progress. China is to be guided by whom? It is to be guided by the young Christian students and scholars that either learn



English or some foreign language at home or are sent abroad to be instructed, and who come back, and whose words are listened to by those who exercise influence at the head of the government. Therefore those frontier posts of civilization are so much more important than the mere numerical count of those who are converted or those who yield allegiance to the foreign missions seems to make them. They have, I think, three thousand missionaries in China, and the number of students last year was thirty-five thousand. These students go out into the neighborhood, and they can not but have a good effect throughout the great Empire, large as it is, to promote the ideas of Christianity and the ideas of civilization.

Two or three things make one impatient when he understands the facts. One is this criticism of the missionaries as constantly involving governments in trouble, as constantly bringing about war. The truth is, that Western trade is pressing into the Orient, and the agents who are sent forward, I am sorry to say, are not the best representatives of Western civilization. The American and Englishman and others who live in the Orient are, many of them, excellent, honest, God-fearing men, but there are in that set of advanced agents of Western civilization men who left the West for the good of the West, and because their history in the West might prove embarrassing at home. More than that, even where they are honest, hard-working tradesmen and merchants, attempting to push business into the Orient, their minds are constantly on business. It is not human nature that they should resist the temptations to get ahead of the Orient-

tal brother in business transactions. They generally are quite out of sympathy with a spirit of brotherhood toward the Oriental natives. Even in the Philippines that spirit is shown, for I remember hearing on the streets, sung by a gentleman who did not agree with my views in reference to the Filipinos—

He may be a brother of William H. Taft,  
But he ain't no brother of mine.

That is the spirit that we are too likely to find among the gentlemen who go into the East for the mere purpose of extending trade.

Then, too, the restraints of public opinion, of a fear of the criticism of one's neighbors, that one finds at home, to keep men in the straight and narrow path, are loosened in the Orient, and we find that many are not the models that they ought to be in probity and morality. They look upon the native as an inferior, and they are too likely to treat him with contumely and insult. Hence it is that in the progress of civilization we must move along as trade moves; and as the foreign missions move on, it is through the foreign missions that we must expect to have the true picture of Christian brotherhood presented to those natives, the true spirit of Christian sympathy. That is what makes in the progress of civilization the immense importance of Christian missions. In China to-day, if you try to find out what the conditions are in the interior, you must go at once to the missionaries, to the men who have spent their lives in the interior, far beyond the point of safety if any uprising takes place, and who have learned by association with the natives in their houses, by helping them on to their

feet—who have learned the secret of Chinese life.

I have described to you some of the conditions that prevailed with respect to the Americans in the cities of the Orient—in Shanghai, and in other of those cities; and I am sorry to say that there was nothing there that ought to fill the mind of an American with pride. Our consular system has been greatly improved; and we established a consular court of China, the Circuit Court of the United States; and a man was put in there who had been attorney-general in the Philippines; who had had some experience in dealing with “Shanghai roosters”—the waifs that come around up the coast and through one town and then go on up to another town.

Judge Wilfrey went to Shanghai as Judge of Circuit Court, and found a condition of an Augean stable that needed cleaning out, so far as the Americans were concerned, under the protection of the American flag. Judge Wilfrey went to work, and before he got through the American flag floated over a moral community, and in so doing, he had the sympathy of the foreign missionaries in that neighborhood. But he has come home; and when you are a good many miles away facts are difficult to prove—pictures are easy to paint in lurid colors of the tyranny of a judge away off there—and he has been subjected to a good deal of criticism. I want to give my personal testimony on the subject, in favor of Judge Wilfrey.

Now, you can read books—I have read them—in which the missions are described as most comfortable buildings; and it is said that missionaries are living much more luxuriously than they would at home; and therefore that they do not call for our support or sympathy. It is true that there are mission buildings that are handsome buildings. It is true that they are comfortable; but they ought to be comfortable. One of the things that you must do with the Oriental is to give him something that he can see; and if you erect a great missionary building, he deems your coming into that community is of some importance. The missionary societies that are building their own buildings for the missionaries are following a very much more sensible course than is the United States in denying to its representatives anything but mere hovels. But missionary life is not a life of ease; or a life of comfort and luxury. These men are doing a grand, good work. There may be exceptions; sometimes they may make mistakes, and some may meddle in things which it would be better for them from a politic motive to let alone; but as a whole, these three thousand missionaries in China and those in other countries worthily represent the best Christian spirit of this country, and worthily are doing the work for which they have been sent out. These Christian men and women are doing a work which is indispensable to the spirit of Christian civilization.



## THE USE OF PICTURES IN MISSIONARY EDUCATION

### YOUNG PEOPLE'S MISSIONARY MOVEMENT

Taking photographs in the mission fields is very different from making snap shots at home. In the first place, one is dealing with people of a strange tongue, most of whom think the lens of the camera is the "evil eye," which will bewitch those who pass in front of it. The Chinese, especially, do not like to have their pictures taken, since they are convinced that in the next world they must do whatever the camera catches them doing in this. So strong is this belief, that the average Chinese employer will make his men leave their work in order to discourage the photographer who has paused in front of the shop to take a picture, and thus, of course, bewitch the place. The children also are very shy and much afraid of foreigners. What would missionary pictures be without the children? It is especially hard to get a good picture of children in the Orient. When the confidence of the children is won, however, they are delighted to help, as did one little fellow in Burma, who, seeing the missionary, accompanied by the photographer, ran ahead, shouting, "The Jesus woman has come," and the children came from every alley and street and soon were seated on the ground at the side of the street eagerly listening to the story of Jesus and the children, while the photographer made a picture of this street Sunday-school.

The Oriental boys and girls, with their strange clothes (or lack of clothes), are very interesting. In India many of the little faces are pinched with hunger. In China one is impressed with the quietness of the little folks when they are to be seen, which is

not often, as they are taught to keep out of sight; while in Japan one is charmed with the cute little tots, looking like so many dolls. To catch in



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COLLECTING CURIOS IN INDIA. A HINDU FAKIR'S  
BED OF SPIKES

the camera the pretty ways and the interesting groups of these children at play is very difficult. It is, therefore, little to be wondered at that heretofore there has been a great lack of pictures intimately setting forth child-life, native customs, and religious and missionary effort and results in the various fields. For example, an inspection of about 25,000 photographs from the Orient revealed a scant half-dozen of actual missionary interest, and even those pictures which were to be had were either so high in price as to be out of the reach of Sunday-schools and other church organizations, or were imitations so poorly made as to be useless.

Realizing the value of pictures



showing the progress of the kingdom in giving to every child a well-rounded religious education, the Editorial Association of the International Sunday-school Association in 1906 united with the Home and Foreign Mission boards in requesting the Young People's Missionary Movement of the United States and Canada to secure fresh pictures, sympathetically showing the actual conditions of mission fields. As a result there is now available the largest and finest collection of fresh, real missionary pictures ever secured. The utmost care was taken to get pictures showing the actual conditions. None of the photographs was especially posed or "set up." The aim was always to photograph "things as they are." In other words, there have been secured for the Sunday-schools, mission study classes, and other church organizations in the home land pictures which really show intimately and sympathetically—as pictures have not done heretofore—the actual conditions in the non-Christian lands, in contrast with the transformation effected by Christianity.

A fine stereoscopic camera, equipped with the best lenses, together with the highest-grade photographic plates, especially sensitive to natural colors, make a combination which has overcome the handicap heretofore resting on missions; namely, the necessity of being represented by poor photographs. For missionary purposes, the advantages of the stereoscopic camera are apparent. The pictures can be used in the stereoscope, and have the depth and perspective to be found only in the stereograph. The hood of the stereoscope "shuts out the world," and the attention is concentrated entirely

upon the picture. This is very important if one is to obtain a proper appreciation of a good photograph. Moreover, the average Sunday-school scholar will look more closely and will study a picture longer if he is allowed to view it through an attractive stereoscope, fitted with good lenses, than if an ordinary photograph is placed in his hands. Again, with the stereoscope, only one person at a time can look at a picture, leaving the other members of the class free to pay attention to the lesson, while the stereoscope passes from hand to hand.\*

So many churches and Sunday-schools are now equipped with stereopticons that lantern slides made from these new missionary pictures have already begun to render a wide service. Along with post-cards, many things entirely new in missionary pictures are made from the same negatives which furnish the stereoscopic views, the enlargements, and the lan-

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\* The Scylla and Charybdis of high price and poor quality have been avoided through the discovery, after much research, of the new helio process. The helio process produces stereographs which are permanent; allows great latitude in the selection of tints; does not depend upon proper matching of the color-process work, nor upon the skill of the lithographer; does not give the spotted effect of the half-tone screen; is the equal and in many cases the superior of the ordinary photographic print; and can be produced at a price so far below the cost of the ordinary photographic print as to be easily within the reach of the average Sunday-school class, mission study class, or other church organization. These stereographs are already in use in Sunday-schools and mission study classes, and are proving a great success.

Another advantage of using such a high-grade camera is that fine enlargements can be made from the negatives. There has just been published a new series of missionary programs, for the Sunday-school, consisting of a series of enlarged pictures, 25" x 30", showing conditions in the home and foreign mission fields. Each picture of the set is accompanied by a complete printed story to assist the superintendent or teacher, who hangs up the picture before the school, asks questions about it, and tells the story. Each picture has a real message.



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AN OUTDOOR SUNDAY-SCHOOL IN INDIA

tern slides. For instance, large panoramic enlargements showing great mission properties in their vast extent, or the grand view from some such place as the famous "Prayer-meeting Hill," at Ongole, South India, together with photographs on lacquer, and beautiful transparencies

of impressive missionary scenes, to hang in the window and speak their message every time one glances at the light. It is believed that such things will help to popularize missionary pictures.

One of the widest and most valuable uses to which these pictures are

being put is that of illustrations for the religious press, which heretofore has had to depend largely for its pictures on secular agencies, paying oftentimes high prices for pictures not taken from a sympathetic missionary standpoint.

The most remarkable development in missionary pictures was made public at the First International Convention, held under the direction of the Young People's Missionary Movement of the United States and Canada, at Pittsburg, March 10, 11, and 12, 1908. Here for the first time, moving pictures of missionary scenes were exhibited. The wonderful growth of the moving-picture busi-

ness, together with the use of moving pictures in lines of scientific education, emphasize the value of such pictures in showing the actual conditions in mission lands. The new moving pictures show native life and customs, heathen rites and festivals, the different phases of missionary work, and the practical results of missions. In connection with the lantern slides before mentioned, these moving pictures present the needs of the non-Christian world almost as vividly as tho one should visit the fields in person, and, in contrast with the needs, the moving pictures show in a remarkable manner the real results of missionary work.

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## DIFFICULTIES IN MISSIONS TO AMERICAN INDIANS

BY REV. JAMES O. ASHENHURST, SCOTCH RIDGE, OHIO

"One of the most difficult works that ever grace performs," said Dr. H. K. Hines, "is to lift an Indian out of his old superstitions and paganism so as to enthrone a Christian reason in his darkened mind."\*

Edom, the ancient "Redmen," are described in Psalms 60:9, as a "strong city" walled. The modern "redmen" are also a "strong city," walled in by their legends and customs, by their wild dances and by their superstition and pride. Our world-conquering evangelism lingers before the "strong city."

The commonly recognized hindrance to the evangelization of the redman is the cruel and unjust manner in which white men have treated him.

White men have defrauded the Indians so often that they have come

to distrust white men "even bearing gifts." But the reluctance of Indians to accept Christianity does not arise entirely from this cause. Some tribes have readily accepted the truth notwithstanding the wrongs they have suffered, while other tribes, living in much the same conditions and experiencing the same wrongs, have sullenly ignored the claims of the Gospel.

Two tribes live on the Warm Spring Indian Reservation, one the Wascoes and the other the Millethlamas (Warm Springs), who have been intimately associated for many years. They have suffered together injustice from the white man. But the former have accepted Christianity while the latter still hold to paganism.

They originally all lived near The Dalles of the Columbia river, and depended for subsistence on the boundless supply of salmon. But when the

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\* Missionary History of the Pacific Northwest, H. K. Hines, D.D.



white people came and settled along the Columbia, the Indians were forced to retire. They then made their home in the beautiful valley of the White river, a few miles to the south. But this well-watered and pleasant valley could not be overlooked by the white settlers, and the Indians were compelled to accept as their home a less desirable section of country sixty miles south of The Dalles designated as the Warm Spring Indian Reservation.

They did not fully understand the conditions of the treaty they signed and by which they gave up their fishing rights at the Columbia. Old Indians still living declare that they never received flour and other provisions promised them at that time by government agents.

Captain John Smith, a godly man, was the Government Indian agent at Warm Spring for many years. He taught the Indians the elements of Christianity, preaching to them every Sabbath through interpreters until missionaries were at last appointed. Under the leadership of this Christian agent the Wascoes readily accepted the Gospel and a church was organized. Some of those charter members are still living beautiful Christian lives. But the Millethlamas (Warm Springs), with the same opportunities, have held constantly to their pagan rites and myths.

Looking to conditions among the Indians themselves, we discover peculiar social institutions and religious ideas which constitute an element in the walls which surround this "strong city"—the Indian race.

It is well known that there exist among the Indians certain clans resembling the secret orders found among white people. An Indian is

bound to his kinsman-group by secret and sacred ties which he may not disregard.

The kinsman-groups among the Indians are much more a part of their social system and spiritual life than are the voluntary societies among white people. With the knowledge of these mysteries the Indians possess a strong sense of superiority over the white man. When an Indian enters the white man's church he thinks that he sees all that the "white man's religion" has to offer. But the white man is entirely ignorant of the mysteries of the "medicine lodge." He therefore regards the white man with a certain disdain.

A common illustration of this fact is found in the manner in which an Indian treats the white man's well-meant inquiry, "What is your name?" The custom of the Indian kinship clan forbids the use of a personal name in addressing any one. It prohibits even the mention of the personal name of any one in his presence. For this reason "What is your name?" is regarded as an impertinent question, and if an Indian deigns to make any response to such an improper question he simply answers behind the folds of his blanket: "*No name.*"

Indians have often made trouble by *stealing horses*, but they have never been guilty of land-grabbing. The white man's idea of individual ownership of land with the right of transmitting it to endless generations is preposterous to the Indian mind. According to Indian views, men have no right to "call one foot of earth their own save that wherein they crumble bone to bone."

Conditions have forced the Indians to accept the reservation system and

individual allotments, but in their hearts they have never fully assented to these limitations so contrary to their ancestral traditions.

An old woman, one of the wives of the late Chief Quialpania of the Warm Spring Indians, made a speech in my hearing which expresses the attitude of the Indian mind in respect to land tenure. In earnest and native eloquence, with the poetical cadence of the Warm Spring language, she said:

Ah, this is my country!  
 All this my land!  
 On the Columbia river  
 White men build towns:—  
 But it is all my country!  
 Away in Yakima Valley—  
 That, too, is my home;  
 And eastward to Umatilla,  
 Where my people live,—  
 Heaven's Chief to the Redman  
 Gave all of this land!  
 The white man's country  
 Is over the sea;  
 Heaven's Chief gave it to him  
 But this land is for me!

The annuities, rations, and supplies given by the Government according to treaty stipulations did not appear to the Indians as a business transaction by which they signed away their lands forever. In his imagination the Indian still views it as his country. Unbending realities alone compel him to submit to limitations imposed by the white man's customs and laws.

These religio-social customs are more elaborate in some tribes than others. The Wascoes do not seem to have possessed originally such a complete esoteric system of religion as that held by the Warm Springs, and were therefore more open to the influence of Christianity.

On account of the difficulty of mission work among Indians some have

concluded that the Indians do not possess a religious nature capable of responding to the spiritual nature of the Gospel. The superficial character of these views is evident from the successful results of missionary work among the Five Civilized Tribes, the Sioux, the Nez Percés, the Alaskan, and other Indians. Instead of being devoid of a spiritual nature, we find the life of the Indians pervaded by a reverent devotion which they have attained by close contact with nature, and their interpretations of nature are spiritual rather than material.

Their religious ideas are vague and they are disposed to conceal their religious conceptions. They shrink from displaying their simple nature myths and faiths in the presence of the white man's proud religious claims. They conceal their religious conceptions under phrases borrowed from the white man's religious vocabulary. An Indian interpreter sat beside a white man and translated for him the strange myths of the Indian ritual at the religious "Sunday dance," and they seemed to the white man like the confessions of sinners at a Methodist meeting.

Shmadhanalh, leader of the pagan customs among the Warm Spring Indians, often attended the services at the mission chapel and listened to the missionary with great respect. He was asked by a visiting minister, "*Do you love Jesus?*"

He replied heartily, "Yes."

"Would you like to confess Christ and sit down at the Lord's table as we did yesterday in your presence?"

To this question he replied proudly, "No!"

A Christian Indian afterward explained to the visiting minister that

the Indian "Jesus" whom Shmadhanall loves is not Jesus of Nazareth whom we know and love.

Warm Spring Indians in conversation with me referred to God by using the word *Kwamipama*—the Celestial Being. But in their own religious services and in their burial ritual they use instead "*Inmí Piyep*," a term which means "My elder brother," referring doubtless to the presiding spirit of their kinsman-group. When the saving work of Jesus was presented to a notorious Indian gambler he replied solemnly: "*Ai Chesus inmí Piyep*." ("Yes, Jesus is my elder brother.")

I have heard a folk-lore myth of the coyote repeated with the name of Jesus used instead of the name of an Indian hero or deity.

These illustrations indicate how difficult it must be to affect the spiritual nature of the Indian through the medium of the English language alone, or even with an interpreter. A sympathetic knowledge of their thought and customs is necessary, and this can be attained only by the mastery of the Indian language.

In some cases work done through an interpreter has been wonderfully blest, as was that of Miss Frost in Idaho and the work among the Wascoes of Oregon in the days of Captain Smith and missionaries who followed him.

The acquirement by missionaries of

the language of the people to whom they are sent and the publication of the Bible in the language of the people are the fundamental principles of the masterly methods prevailing in all foreign mission work. These methods have also proved successful in many Indian missions.

The acquirement of the Indian language by the missionary has marked the successful work of Jonathan Edwards among the Stockbridge Indians, the missionaries to the Cherokees of Georgia, the Riggses among the Sioux, the McBeth sisters among the Nez Percés in Idaho, Duncan at Metlakatla and Young and his associates among the Alaskan Indians.

Even in these days, when government schools and English education are established among the Indians, the key to the missionary mastery of the situation is the acquirement of the Indian language and the translation of the Gospel so that each one may hear "in his own language" the wonderful works of God.

With this necessary equipment we must realize also that as the Indians are devoted to a system not unlike demon worship:

"This kind can come forth by nothing, but by prayer and fasting."

This "strong city" challenges us to confession and supplication.

"Who will lead us into Edom? Wilt not Thou, O God, who hast cast us off?"





## RAILROADS AND MISSIONS IN TURKEY

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE

It is the right and duty of the Church to make use of all the inventions and conveniences of civilization. When Messrs. Smith and Dwight, in 1830, undertook their long journey through Asia Minor for the sake of selecting sites for future mission stations, they little dreamed that within seventy-five years so many miles of railroad would have been built, to say nothing of the network of carriage-roads that now make travel so much easier than it was in the horseback days of two generations ago.

In the November number of the REVIEW reference is made to the railroad projected between Constantinople and Bagdad, part of which has been built. A glance at the accompanying map will show how far the work has progressed.

The Anatolian Railway, starting from Constantinople, passes through Nicomedia, Eski Shehir, Afion Kara Hissar, and Konia to Eregli, a distance of 625 miles. From Eski Shehir a branch runs to Angora, a distance of 168 miles. Smaller branches run to Adabazar and Kutahia; while at Afion Kara Hissar this road connects with the Smyrna-Casaba Railway, which, with its branch to Soma, has a total length of 321 miles. Another railroad runs out from Smyrna, past the ruins of Ephesus and through Aiden, to Diner. This road adds another 322 miles. The line connecting Broussa with its seaport Moudania, is much shorter—only 26 miles. Then there is the line from Mersin to Tarsus and Adana, which is 45 miles long, and will connect with the Bagdad Railway. And the latest addition to this

system is the railroad from Aleppo southward, through Hama (the ancient Hamath, a Hittite capital) to Baalbek, where it connects with the road from Beirut to Damascus, adding 448 miles. The Hedjaz Railway, which is to go to Mecca, has already been extended 716 miles southward from Damascus, and has a branch to the seaport of Haifa. From Joppa a railroad runs 54 miles to Jerusalem. It will thus be seen that the railroads of Asiatic Turkey have a total mileage of something like 2,750 miles. Nor must we omit to mention the Oriental Railway, connecting Constantinople with Bulgaria and Europe, with its connecting line to Salonica, whence one may also go by rail to Monastir and also to Servia or to Bosnia. These roads in European Turkey mount up to 890 miles more.

These railroads have been of great value to the missionary work, in shortening the time taken between mission stations, and in opening new fields for work. The Cesarea missionaries, in order to reach the capital, formerly went via Marsovan and Samsoun, and took two weeks at least for the journey. It is now possible to make the trip, *via* Eregli, in six days, or even in five in summer. The journey from Constantinople to Nicomedia, which formerly took two days, may now be made with far greater comfort in four hours. Afion Kara Hissar, one of the outstations of the Smyrna field, was formerly more than a week's journey from Smyrna; but now the railroad brings it within a day and a half from either Smyrna or Constantinople.

Not only do the railroads thus save

the time of the Lord's messengers and give them far greater comfort on their journeys, but they have also directly contributed to the mental as well as to the material well-being of the people. The advent of the railroad means the advent also of improved standards of living—better

here and there places that have been occupied for the Master. But what multitudes of towns and villages might be just as easily entered if we only had the forces to do so! Evāngelists and colporteurs could be sent along the line of the railway, to spread the glad tidings in a much wider



houses, better markets, and better prices. A wider market for home produce is opened; and by contact with a larger world, the minds of the people are also broadened. The rules and regulations of the railroad company become a model for more orderly living, even tho the company may use Turkish time and tie up all its trains by night.

But while the railroad system of Turkey is a decided advantage to the work of the Master, it imposes also a heavier responsibility upon His messengers. For has not He opened the way that it may lead to many a town and village not yet touched by the Gospel? On the line of the railroad are

region than was possible a few years ago. The Bagdad Railway is a German enterprise; and German firms, realizing the commercial opportunities thus opened, are sending their agents all through that region and are opening agencies to introduce German goods. The Singer Sewing Machine Company has representatives in almost every town in Asia Minor, and is showing more enterprise than the mission boards are showing. Shall we allow the sons of this world to be wiser in our generation also than the sons of the light? Will the stewards of the Lord's treasures in America fail to enter the open doors which the representatives of European com-

merce have already entered? Should we delay to take advantage of the present opportunity, our task in the future will be still more difficult; for in addition to the present forces of the evil one, we shall soon find ranged against us the deceptive veneer of a

superficial European culture and the insidious temptations to atheism and agnosticism which follow in its train. While the railroads are opening the way, let us not lag behind business firms in taking advantage of the present opportunity to occupy the land.

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## PHASES OF THE MASS MOVEMENT IN INDIA

BY REV. EDWIN H. KELLOGG, MAINPURI, INDIA

Missionary of the Presbyterian Church

One result of the great stirrings among the lower castes of North India and the marvelous movements Christward has been an almost complete change in the character of the missionary's village itineration. Among the fresh impressions which have filled the first months of the present writer's missionary experience in India this has struck him very forcibly, in comparison with the days when as a boy he used to accompany his missionary father in his tours among the villages. In former days the common thing for all missionaries was to seek at once the most central and frequented part of a village, and attract, by singing hymns or other means, a general audience of the Hindu caste people or Mohammedans, or both, as the case might be. It might be that these had been already gathered together around the missionary and his native associates in their progress through the lanes of the village, drawn by curiosity and interest in the rare event of the arrival of a foreigner. The presentation of the Gospel message which followed would almost certainly be interrupted and enlivened by much rapid-fire questioning or argument with some Brahman or some Mohammedan maulavi.

This is, broadly, the type of village preaching which friends of missions and old missionaries call to mind when village itineration is mentioned. In contrast with this is the surprising characteristic of most of the work among the village heathen to-day—at least in these parts of India—that it is not primarily work among heathen at all, but among *Christians*. Is this statement paradoxical? Does it call for explanation?

The reason for this new order of things is found in the fact of the wonderful doors of access that have been opened up—only within ten or fifteen years past—among the lowest castes of the population of North India. These are the "sweepers" and "scavengers" of the Hindu caste system, despised by the haughty and self-righteous Brahman, the lordly Rajput, and the prosperous Baniya, but loved and sought after by the great Friend of publicans and sinners, and by His disciples to-day who follow in His steps. The fact is, that these "people that sat in darkness have seen a great light." Hinduism, as a religion, has nothing in it for these degraded lower castes. They are supposed to exist simply for the sake of the menial service they render to the upper



classes of society, and their only hope of salvation is the hope of attaining in a future phase of transmigration rebirth as a Brahman. Superstitious, downtrodden, degraded in mind and heart as well as in outward caste, now as in Christ's time, these "poor have the Gospel preached to them"; and now they have caught the sight, tho from afar, and very dimly yet, of the beams of the great Sun of Righteousness, rising upon them with healing in His wings. Toward this light, with their poor blind eyes, they are groping and feeling their way. The number of these people who have asked for baptism and admission to the Christian Church has been measured by the tens of thousands in recent years. And larger still is the number of those, similarly situated in countless other villages, who would be equally eager to become Christians if there were only any one, native or foreign, to take the Gospel message to them.

Now one of the most difficult and most pregnant problems in present-day practical missionary policy is how to deal with these great numbers of seeking souls. Densely ignorant they are, almost without exception, and if it were not for the wonder-working illumination which God's Spirit so soon casts on their dark minds, one might think them incapable of spiritual apprehension. It is a warmly debated question among the wisest missionaries on the field to-day, whether the rite of Baptism should be administered to all those desiring it who, however dimly understanding even the most simple and elementary truths of Christ's Gospel, are yet able to make an intelligible statement of their faith and seem to give evidence of

singleness of purpose to follow Christ; or whether inquirers should first be instructed more thoroughly, and baptism administered when greater confidence can be entertained that the work of the Spirit has really begun in their hearts. Weighty reasons are given on both sides of this question, and it is very difficult for Christians in the home land fully to appreciate all the considerations involved, mainly because Christians at home can have almost no conception of the density of the mental and spiritual ignorance of the masses of these people, ignorance which is the direct and legitimate fruit of millenniums of that pantheistic philosophy which is so strangely admired and affected by a certain type of people even in Christian lands.

Whether a missionary be more cautious and reserved in his practise as to the administration of baptism, or take the position that it is a great advantage to secure at the outset, the initial candidate's absolute break from the heathen social organism which baptism involves. In either case the practical problems immediately presented for solution are stupendous. The latter missionary will urge the consideration of practical expediency, the advantage of bringing these people into the Christian fold and under Christian influences whether or not they are able to convince the most careful missionary of the sincerity of their profession. He will bid us ourselves to "beware of making a fetish of the rite of baptism." The former, on the other hand, will call to our mind the great lesson of past Church history. He dreads a possible repetition of the sad error made by the Church of Rome in her missionary policy in Northern Europe in the early

Christian centuries, which, as the late revered Dr. A. J. Gordon put it, "made a drag-net of the sacraments, and in Christianizing the pagans paganized Christianity" and plunged Europe into the Dark Ages. But even the most conservative of missionaries stands facing to-day the same great problem, a problem presented by the mere fact of the character of the antecedents and the present environment and condition of those Christians whom with full confidence in the wisdom of so doing he has baptized. For it has come about that in scores of villages scattered all over this thickly populated district, and in hundreds of villages scattered over almost every part of North India, there are now small communities of baptized Christians, varying from one or two individuals or a single family to the very numerous cases where the whole low-caste "mohalla," or "quarter," have been baptized. These are Christians, but Christians none of whom can read or write; Christians, therefore, who have no access to the Word of God, Christians who have only just emerged from the grossest heathenism and the most debasing idolatry and superstition, Christians who are surrounded still with this same environment, with all the power of Satan which resides in it to pull them back into the mire, Christians who have only the dimmest and vaguest notions of Christian truth and duty—only what they could be taught in the few scattered visits which it was possible for the foreign or native minister who baptized them to give them; Christians who wring our hearts by their pathetic appeals that teachers be sent them, and can not comprehend why this is not done, why money is not

available for the support even of low-paid native teachers to live among them and instruct them, altho \$1,000 a year would support forty such teachers for more than as many villages.

### The Baptized Christians

Now when the condition of these thousands of *baptized Christians* is realized, the reader of this article may perhaps understand why the itinerant missionary of to-day in North India feels that the first call upon him is to minister to the utmost of his strength and ability to these fellow Christians who are hungering for the Bread of Life. Perhaps in most of these villages these Christians will "go in the strength of this bread" that comes to them on one visit of the missionary a full twelvemonth. For the district in which he is the only worker is enormous in extent, and still more enormous in the number of souls that live within its bounds, and during the five months of the year when itineration is permitted by the climate it is altogether improbable that he can visit each little flock oftener than once. And here we have made no mention of the organized and developed work of his main station, with its high-school and primary-school and training-school for Christian workers, its bazaar preaching, its personal interviews with influential high-caste native gentlemen and conversations with bright schoolboys on spiritual things—often so alive to the weakness and impotence of their own religion, whether in its philosophical or popular form, and so keen and eager for satisfaction. And yet all this work is ever calling the missionary back to his main station, and suffering in his absence. If the order of the day, then,

has now come to be missionary work among Christians rather than among heathen, the occasion of this is not the failure of the labor among the heathen, but, far from this, the overpowering success of it.

There is still another reason for this practise. Not only does it seem to be our first duty to care for those who have already been baptized, and to build them up and strengthen them and enlighten them in the faith which they have profest, but this plan is really one of the most effective means of reaching the unbaptized heathen masses. In three respects this remark holds good. In the first place, it is found that very frequently a large number of the higher castes and other non-Christians will stand on the outskirts of the little Christian audience (altho far enough away to avoid contamination by contact with the despised "Bhangis"). These thus not only hear the Word, but, having come spontaneously and not through being sought out, listen even more attentively than ordinarily; and at the same time witness an object-lesson of the very truth we preach, about the Savior-God who is the Friend of the outcast Bhangis whom the Pharisical Brahmans utterly despise.

In the second place, there are not lacking indications that by concentrating our attention and our labor on these low castes, with the consequent elevation of the social position of those whom for thousands of years the upper castes have trodden under foot, we may "provoke them to jealousy," just as Paul hoped he might provoke to jealousy his "brethren according to the flesh" by his work for the Gentiles. And tho one of the im-

mediate results of this jealousy may often be the throwing of great impediments in the way of our work by those whose interest it is to keep the Bhangis in the brute state, and the flaming up of fires of hate which may lead to bitter persecution of Christianity on the part of those who, as a rule, are simply indifferent to it, we may feel sure that it will be fruitful in other and better results as well.

Thirdly, the training of the Christians themselves to be not only true to their new Lord in faith and life, but also active propagators of the truth among their unbaptized fellow countrymen and caste-fellows, alike by their consistent walk and character and by their words, is perhaps the matter which of all others is of the supreme strategic importance in the evangelization of India. Altho the foreign worker's presence and labors are at present absolutely indispensable in the formation and development of the Church of Christ in India, and tho the day is probably far distant when the ideal entertained by all thoughtful missionaries shall be realized, the day when the American and European worker can leave the Church in India to its own leaders and the Holy Spirit, yet it is a settled principle of contemporary missionary policy to develop to the utmost the self-propagating and self-sustaining power of the native Christian Church. Such institutions, therefore, as the Central Christian Workers' Training-School of the American Presbyterian Mission in Mainpuri, the present writer's station, are of the utmost importance in view of the conditions and circumstances that confront us at present in North India, as indicated above. In this school those of the ignorant low-



caste village Christians who appear to be the most promising in respect to natural qualities and spiritual endowment are brought in, together with their wives and families, for residence in an older Christian community, while all of them, men and women alike, are instructed for six months of each year during the space of three years in the reading of their own vernacular, especially the easiest portions of the Scriptures, in very elementary geography and arithmetic, and in such outlines of Christian theology as we might teach an American child of eight years. For half of each year they return to their villages and practise teaching what they have learned to their old associates. Some of them may prove capable of further training and higher careers, others may be retained as paid workers, supported on a small salary of a few rupees a month, in order that they may give their whole time to teaching and preaching in their home villages, while many others return to the ordinary work of their fields and their pig-raising, but without doubt their witness for Christ is made many fold more effective for the training they have had. And perhaps even more important than the training of men from among themselves to be pastors and teachers is the building up of the rank and file of these ignorant village believers in their faith, the infusing into them the Spirit of Christ, that witnessing Spirit which characterized the apostolic believers, who "*could not but speak the things* which they had seen and heard," that they, as they go about their common daily occupations in field and market-place and village

home, may be "living epistles of Christ" to their heathen friends, or rather to those who are sure to be their persecuting heathen enemies—known and read by them all. For of all the letters Christ sends to men, the letters "written upon tablets that are hearts of flesh," are those that witness the most powerfully to the truth as it is in Jesus. This is often said to be true in America and in Europe. It is equally true in India.

Join us in earnest prayer to the great Head of the Church, that these humble followers of His, who have but lately "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven," may be endued with the spirit of stedfastness, of purity, and of enlightenment. Join us in prayer that your own missionary representatives in this land may be baptized with the Spirit of Pentecost, the sevenfold Spirit of God, and perhaps above all else with the Spirit of *Wisdom* for the wise solution of these momentous problems which in these days crowd upon them thick and fast for answer, that no mistake may be made in these critical days which shall injure the Indian Church in the coming centuries. And join us, finally, in earnest prayer for yourselves, for Christ's Church in America, that God will show you your part in the work of entering these wide-open doors of opportunity to-day in India, Korea, China, Africa, and Japan, and the privilege of being a fellow reaper in the great world-harvest. "A great door and an effectual is opened unto us: and there are many adversaries. Therefore let us tarry here until Pentecost."

## THE NATIVE CHURCH IN BURMA\*

BY D. A. W. SMITH, OF INSEIN

June 27, 1819. There were several strangers present at worship. After the usual course, I called Maung Nau before me, read and commented on an appropriate portion of Scripture, and asked several questions concerning his faith, hope and love, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the *zayat*. We then proceeded to a large pond in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baptism to the first Burman convert. O may it prove the beginning of a series of baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!

July 4, Lord's Day. We have had the pleasure of sitting down for the first time to the Lord's Table, with a converted Burman; and it was my privilege—a privilege to which I have been looking forward with desire for many years—to administer the Lord's Supper in two languages. (Extract from Dr. Judson's Diary).

This was the beginning of the Burman branch of the native church in Burma. Nine years later, on the 16th of May, 1828, by the baptism of Ko Tha Byu, the first Karen convert, the branch of the native church in Burma made a beginning. From these small beginnings we had, according to the report of the Burma Baptist Missionary Convention, two years ago, 56 Burman churches, with a membership of 3,294; 724 Karen churches, with a membership of 45,011; 9 Chin churches, with a membership of 255; 5 Shan churches, with a membership of 1,224; 4 Kachin churches, with a membership of 273; 3 Telugu and Tamil churches, with a membership of 550; 1 Chinese church, with a membership of 32; 3 English-speaking churches, with a membership of 331; being a total of 805 churches, with a membership of 50,970, not including the great advance movement among the Lahus (Musos), with its several thousands of recent converts.

A study of the development of the native church in Burma would include a consideration of the church

in respect to organization, self-support and self-propagation.

1. Organization. — It is evident from the pains which Dr. Judson took to explain and defend the formation of the first church, which consisted only of himself and Mrs. Judson, and of Mr. and Mrs. Hough, that he attached considerable importance to the matter of church organization, and this feeling was inherited by his successor. It would seem as if it were their purpose to follow closely the order of church organization prevailing in America, no body of believers being formally recognized as a church, unless, and until, financially able to provide for a pastor's support. As one result of this thoroughness and care, only central churches were organized, small companies of believers in the outlying districts being attached to this central church, until the time should come when, in view of members and financial ability, they could be organized into separate churches.

The custom, which prevailed in the Karen branch of the native church was determined by circumstances rather than by the spontaneous choice of the missionary. The converts came in so rapidly, and the little collections of disciples sprang up so simultaneously in places remote from each other, that it was just impossible to carefully organize; rather like the apostles in their return journey from Iconium and Lystra, the missionaries were compelled to appoint elders in each Christian community, however small, to be leaders in daily and weekly worship; and these collections of disciples, without any formal recognition, were at once regarded as *de facto* churches, and so treated. This exposed the methods of the Karen missionaries to the friendly criticism, and sometimes mirth, of the Burman missionaries, who had leisure to be so much more

\* Condensed from the *Baptist Missionary Review*, of India.

methodical, when they saw little communities of three and upward reported as churches! If the Karen missionary had waited until these little communities fully answered to the requirements set down in the Directory, he must have attached them from the outset to the central station church, with the result to be sure, that he could have pointed to his church as "the largest Baptist Church in the world," but at the same time, as the most unmanageable and worst cared-for! Under such conditions, these little communities, feeling that they were only a part, instead of a whole, the sense of responsibility for the sustaining of worship and of the ordinances of God's house among themselves would have been weak; and as their contributions would have gone to the support of the central church and its pastor, whose ministrations they could only imperfectly enjoy, distance precluding a frequent attendance upon the central church, the idea of self-support could have been awakened only with the greatest difficulty. As Christian communities among the Burmans are on the increase, it is believed that these so-called loose, but at the time necessary, methods, which have so long prevailed in the Karen branch of the mission with such happy results, will be adopted in other branches of the mission. Meanwhile, in the Karen churches, as they become more mature, and more experienced in the usages of the church, the formalities, which at first were dispensed with as a matter of necessity, are beginning to be more closely observed.

To recur to the hasty and informal manner in which the majority of our Karen churches were organized, the causes which contributed to make such informality a necessity were also responsible for the character of the early ministry. Men had to be selected at the outset, not because they were a little more learned, but because they were a little less ignorant

than the average run of the church-membership. As a consequence, the ordaining of the native ministry proceeded with the utmost deliberation. The majority of our pastors, even at the present time, are unordained. The following extract from Rev. J. S. Beecher's first, and, alas, only report to the B. B. M. Convention, gives a lively view of the way the ministry began in the Bassein field; the description is true for every Karen mission.

The remarkable manner in which many of the Bassein churches were first gathered, and their first pastors chosen, operates strongly against their ordination and against their present usefulness. (Written in 1865.) When the Gospel was first proclaimed among the Karens of this province, it was accepted in very many places by whole families and whole communities, and that too, immediately and almost implicitly. They were ready to begin to worship the true God before they could be properly taught how to call upon His name. Educated preachers were nowhere to be found. In this extremity, each community selected from their own midst the elder whom they thought best fitted to conduct their religious services. He was brought to the missionary, taught a few weeks or months how to read, if he had not previously learned, then the first principles of faith in Christ, the necessity of abandoning all heathen practises, and how to perform the duties incumbent upon those called to be pastors. He was furnished with a Testament, a hymn-book, and a few catechisms, and duly commissioned to the ministerial office. It was the best and only thing that could be done at the time, and these men have done an important work.

Forty years have passed since those lines were written, and, with the spread of education, not only on the part of the clergy, but also of the laity, both the demand for, and the supply of, a better qualified ministry have favorably altered the ratio between the ordained and the unordained. Formerly it was experience alone which constituted a qualification for ordination, and, as a result, only elderly men were counted worthy of it. In more recent years, a course in the Theo-



logical Seminary has been regarded as an equivalent for many years of experience, and, as a consequence, our pastors are ordained at an earlier age. Indeed it is not uncommon now for a young man to be ordained within a very few years of his graduation from the seminary. And it is high time that this change should be effected. For, as another result of the early and necessary postponement, it came to pass that there would be only one ordained man to many churches; and in spite of ourselves, Hiscox and Baptist usage to the contrary notwithstanding, the thin edge of episcopacy obtained admission, each ordained man becoming a little bishop without the title, in the circle of churches which received the administration of the ordinances at his hands. This evil which has appeared, rather as a tendency than a reality, is fast passing away with the accession of new men to the ranks of the ordained.

Perhaps the hardest task in the matter of church customs has been to introduce the Sabbath-school. The children in our station schools have had the example before them of well-ordered Sunday-schools, with classes and courses of study, for nearly two generations. For the last fifteen years the international lessons have been introduced, and a Sunday-school paper which helps an understanding of these lessons circulated among the churches, and yet the idea of having a Sunday-school as we understand the word, with graded classes, and each class with its own teacher, has utterly failed of apprehension in our jungle churches. The majority of the churches it may be, have their so-called Sunday-school, but attended in most cases by only a handful of elderly people who gather around the pastor, most of the children, meanwhile, as a native pastor mournfully described it a few weeks since, "amusing themselves as they best could out in the church compound."

The Y. P. S. C. E. movement, on

the other hand, has met with a most friendly reception, and is making commendable progress among the churches. A general society has been formed which holds its annual meeting at the time of the Burma Baptist Mission Convention, and at this meeting the local societies in all our churches, Burman and Karen, are represented by their delegates.

The custom of a pice-a-week contribution, is an offering, as the name indicates, by every attendant on divine worship, and is taken up at the service, usually the forenoon, which is most fully attended. It is doubtful whether there is any scripture for such a practise, unless it be the injunction in Ex. xxiii: 15, and repeated in Deu. xvi: 16, "And none shall appear empty before me." The direction in I Cor. xvi: 1 is inapplicable, because there each is to give as "God has prospered him." But the design of the pice-a-week is that it should be the same for all, without regard to the inequality of ability. The main argument for the practise would seem to be that it is a harmless, agreeable, and really effective method of collecting large sums without hurting anybody's feelings, and without interfering with other collections. Supposing it to be universal, the 50,000 Christians in Burma would contribute weekly Rs. 780 or Rs. 30,560 (\$10,000) per annum! Unfortunately it is not universal, but there is no good reason why it should not become so. This offering is so small as not to be counted among the regular offerings of the individual, and so the regular offerings of the church are not affected by it. It is also popular with the children, who make up fifty per cent of our congregations, and are not counted in the 50,000 of the estimate above.

2. Self-Support.—It is difficult to speak of the development of the native church in its relation to self-support, not only because of the great variety of economic conditions which prevail in the different mis-

sion fields of Burma, but also because of the different meanings of which the term is susceptible. (There is a self-support which consists merely in independence of foreign aid. Then again there is a self-support which consists in the minister's supporting himself by his own efforts in some secular calling, like the apostle Paul, and making no demands upon the church to which he ministers; and there is a self-support which consists in the church supporting its own pastor.) Self-support in the first sense is that on which the supporters of missions most strongly insist, and as a consequence, it is this kind of self-support, which it is the first aim of the missionary to secure. All the missions in Burma have at the outset received foreign aid to a greater or less extent, especially for the carrying on of evangelistic, as distinguished from pastoral work. Gradually this form of help has decreased, with the increase in the number of communicants, who are taught to feel their obligations to evangelize the outlying districts. In a few of our missions, apart from the salaries of the foreign missionaries, foreign aid is altogether a thing of the past, and no doubt this would be true of all our missions, for all agree in the principle, were it not for the depressing economic conditions which prevail in some.

But when we consider the kind of self-support, which is too frequently the resultant of this independence of foreign aid, we have less cause for self-gratulation than at first appeared. We have to admit that the native minister is very inadequately supported, and that many pastors in these self-supporting churches are obliged to eke out a scanty support by secular toil. This is Pauline, it is true, as to practise, but it is anti-Pauline, as to principle. It is claimed that this necessity not only produces present injury by a deterioration of service, but also that it prevents our best young men from

qualifying for such an underpaid profession. It is after all a question, however, whether pay would or could either deter or attract the really "best men" from a work so spiritual. In favor of allowing, or at least of not unduly blaming pastors who engage more or less in secular work, it is to be said of the present stage of education that it is not so general or so advanced as to demand a highly-educated ministry, and that the average pastor at the present time lacks student habits, and would find himself at a loss how to profitably use the extra time, if entirely freed from the necessity of a partial self-support. With the demand for a highly educated ministry will doubtless come the habit of a more liberal support on the part of the churches; but would it be well that the time should ever come when this support should of itself attract men into the ministry? That time has not yet come in Christian lands, and why should we want it to come here? Hath not God chosen the poor, rich in faith, to be heirs of salvation? And has He not equally chosen the poor, rich in faith, to minister to the spiritual needs of these poor heirs?

It must be confessed that for self-support in the third and highest sense, there is still abundant room for improvement.

3. Self-propagation. — Perhaps in no direction does the native church of Burma show to better advantage, than in its efforts to spread the Gospel among the unevangelized. For this end, in connection with each association, there is a Home Mission Society, and in connection with some, a Foreign Mission Society as well, which undertakes work in "the regions beyond." And in addition to all the above, all the associations unite in the Burma Baptist Missionary Convention, the main object of which is to send the Gospel to places outside of all associational limits. One of the early missions of the convention was to the Karens of Northern

Siam, and the last annual report of the convention announced that this mission had become self-supporting, and would require no further help from the convention. And now in the wonderful response of the Lahu tribes in Northeastern Burma, to the Gospel call, the native church of

Burma is hearing the summons, "Enlarge the place of thy tent, and stretch forth the curtains of thine habitations. Spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles."

## SPEAKING WITH TONGUES

EDITORIAL

In his remarkable book, "The Interior Life," Professor Upham, many years ago, with the sagacious insight and foresight of a sacred seer, laid down certain principles which apply to many modern movements. He says, "A life that unduly emphasizes 'signs' and 'manifestations' is characterized by four bad marks: unbelief, self-gratification, variableness, and self-will." We quote a few paragraphs for their permanent and unspeakable value as criteria of judgment:

"*Unbelief*—Whenever we desire a specific experience, whether inward or outward, whether of the intellect or the affections, *antecedently to the exercise of faith*, we are necessarily in so doing seeking a sign or testimony, or something, whatever we may choose to call it, *additional to the mere declaration and Word of God*. There is obviously a lingering distrust in the mind which jostles us out of the line of God's order; and under the influence of which we are looking round for some new and additional witness for our faith to rest upon. In other words, altho we may not be fully conscious of it, we desire a *sign*. In the language of the experienced Mr. Fletcher, of Madeley, 'we want to see our own faith,' a state of mind which, as it requires sight to see our faith with (in other words, a basis of faith additional to that which God has already given), is necessarily inconsistent with and destructive of faith. This simple test will aid very much in revealing to us the true state of our

hearts. We may know whether the experience which we are seeking is or is not of the nature of the testimony or sign required of God as the condition of our faith and obedience by this mark, when we seek for it, antecedent to that exercise of faith which is willing to leave what we desire, and everything which has relation to us, submissively in the hands of God.

"*Self-gratification*—The life of specific signs, testimonies and manifestations is evil also by keeping alive and cherishing the selfish principle instead of destroying it. He who seeks to live in this manner instead of by simple faith, and who thus shows a secret preference for specific experiences, modeled after his own imaginations of things, to that pearl of great price which is found in leaving all things with God, necessarily seeks to have things in his own way. The way of faith is the way of self-renunciation; the humbling and despised way of our personal nothingness. The way of signs and manifestations is the way of one's own will; and, therefore, naturally tends to keep alive and nourish the destructive principle of selfishness. The lives of those who attempt to live in this way, with some variations in particular cases, may be regarded as an evidence of the general correctness of these remarks. They seem like children brought up in an unwisely indulgent manner; not infrequently full of themselves when they are gratified in the possession of their partic-



ular object, and full of discouragement, peevishness, and even of hostility, which are the natural results of the workings of self, when they are disappointed.

*Variableness*—The system of the religious life which is based upon signs and manifestations exposes persons to alternations and reverses of feeling, which are injurious to the subjects of them, and are prejudicial to the cause of religion in the eyes of the world. Remarkable manifestations and experiences (and those who have entered into this system are seldom satisfied with anything short of what is remarkable) are usually, and from our present physical and mental constitution, perhaps we may say are *necessarily* of short continuance. While the manifestations of specific experiences, whatever they may be, continue, the mind is in a state of wondering and generally joyous excitement. But when the termination of these seasons comes, which is commonly proximate in proportion to their wonderful nature, then succeeds the period of mental depression, of darkness that can almost be felt; of horrible temptations, Satan saying to the soul continually, 'Where is now thy God?' And how can it be well otherwise when those who take this erroneous course pray and wrestle for revelations which gratify the natural curiosity rather than for righteousness which purifies the heart?

*Self-will*—One expression of sanctification is union with the Divine will. God's will is that we should lie submissive and passive in His hands. But he who seeks a sign, a specific and preconceived manifestation of any kind, as the basis of the inward life, either in its beginning or its advancement, obviously fails to exercise the required trust in God. And consequently, being wanting in the true spirit of harmony and union with God, he can not rightly be regarded, while remaining in this state, as a person to whom the character of sanctification can be properly ascribed.

"A life of faith, in distinction from a life of manifestations, is not necessarily, as some seem to suppose, exclusive of *feeling*. There may be feeling of some kind without faith; there can not be truly acceptable *religious* feeling without it. Faith must precede. I think we may lay down as a fixed and unalterable principle, that any feeling, however strong it may be, which exists antecedent to faith or irrespective of faith can never be relied on as of a truly religious and saving value. But if the doctrine is true, that faith should go first, it is nevertheless true that feeling will come after. In all cases where there is faith (we mean *religious* faith, viz., in God, in Christ, and in all Divine declarations) feeling, in its various forms, and, what is very important, the right kind of feeling, will naturally and necessarily flow out. It will be such feeling as God approves; it will be such feeling as filled the bosom of the Savior while here on earth; always appropriate to the occasion; sometimes gentle and sometimes strong; sometimes characterized by joy and sometimes by sorrow, always bearing the marks of *purity* and *benevolence*; but always when the exercise of faith in the highest degree exists, distinguished by the beautiful traits of *calmness* and *peace*.

"The chapter concludes with a quotation from Fletcher, of Madeley: 'If God indulge you with ecstasies and extraordinary revelations, be thankful for them; but be not exalted above measure by them. Take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in building a tabernacle upon Mount Tabor, to rest and enjoy *rare sights there*, as in resolutely taking up the Cross, and following Christ to the palace of a proud Caiaphas, to the judgment-hall of an unjust Pilate, and to the top of an ignominious Calvary. Ye never read in your Bibles, "Let that glory be upon you which was also upon Stephen, when he looked up

steadfastly into heaven, and said, 'Behold I see the heavens opened, and the Son of Man standing on the right hand of God.' But ye have frequently read there, "Let this mind be in you which was also in Christ Jesus."'"

#### A German Declaration Concerning the Speaking With Tongues

We find the following interesting declaration in *Der Missions und Heidenbote*, which we translate for our readers:

"On December 19 and 20, 1907, more than thirty representatives of Christian Associations (Gemeinschaften) from many parts of Germany met in the Association House in Barmen for the purpose of consultation concerning the latest movements which have their consummation in the speaking with tongues. The delegates united in the following declaration:

"1. We believe that God can give all spiritual gifts mentioned in the Bible in our days also. However, the people must be prepared for their reception.

"2. We state the serious fact that in the present movements in Cassel and in other places many who are acknowledged believers, have received the gift of speaking with tongues and of prophesying, which was not of the Holy Spirit.

"3. We are obliged to state that there has been an exceedingly great negligence in the examination and trial of the spirits according to the clear standard of the Word of God, and that there has been an inability to discern the spirits from the beginning.

"4. We acknowledge this lack as a fault of ourselves and of wide circles of the Church. We urge all brethren to humble themselves with us and cry unto God earnestly that He have pity and heal our hurt.

"5. Deeply conscious of the necessity of keeping ourselves separate from every strange spirit, we warn our brethren against being led away, and counsel them urgently to be restrained in holy reservation with watching and prayer. What we need are not sensational experiences and visions, but a diligent searching of the Scriptures with perseverance, devotion, and sobriety, and a holy walk in the fear of God."

The Committee: Theodor Haarbeck, Krawilitzki, E. Lohmann, Michaelis, Regehly, Schopf, Schrenk, Stockmayer.

Of the signers of this declaration, Pastors Lohmann and Stockmayer are especially well known in the English-speaking world, while all are of highest standing in Germany.

## THINGS AS THEY ARE IN ALASKA\*

BY REV. WILLIAM BURNETT, VALDEZ

Alaska's religion and religious notions are, like everything else in Alaska, peculiar to itself. I have never met a man in this country who is not religious, after his own notion. But the striking thing about it is that he is far ahead of the old-fashioned creeds. The Bible is ruled out of court, apparently for the following reasons:

First, he does not believe; second, he does not know who wrote it; third, they are always changing it; fourth,

it isn't true; fifth, he does not need it. I can not account for the radical change that two or three years' residence in Alaska makes in the religious ideas of both men and women, and that too of men and women who, at home, were active members of some church. It may be accounted for partly by certain conditions here that have a tendency to test a man's personal religion rather severely. (1) The want of a religious nucleus, strong enough to create a religious atmosphere, without

\* From *The Home Missionary*.

which a man feels a dangerous freedom in his moral conduct and to which he falls an easy victim; (2) the very narrow social life of the people, dancing and card-playing being the only resources for social amusements with which to fill the many leisure hours. It seems to be a natural law that where these are indulged in excessively religion naturally dies.

But the chief hindrance, I think, is the great fascination and profitableness of all kinds of gambling, to which the women are as easy a prey as the men. Add to these the difficulty of keeping up interesting meetings in the church, either social or religious, for the want of good music. Sometimes we have a good choir, and then the church is full every Sunday evening. But just as we seem to be accomplishing something, our singers move on and leave us sometimes without organ or choir. Our regular meeting Sabbath morning at eleven o'clock is always poorly attended, as no one thinks of getting up before noon. This habit hurts the Sunday-school, which meets at quarter past twelve. Yet we always have our faithful few at both services, whom neither cold nor heat will keep away. These few alone would almost be a justification for the support of this mission. They deeply appreciate their religious privileges. Our Sunday-school has an enrolment of forty-five. There is always a dearth of teachers, and we could do better work if the school were better graded, but they all seem interested and are quite faithful. We have also a Christian Endeavor Society meeting at seven o'clock, which compares favorably with the larger societies of the States.

But our chief service is Sunday evening, unless there happens to be a boat coming in. There is a saying about the Valdez people to the effect that if you want to know if any of them are in heaven you have only to go to the Golden Gate and shout "steamboat," and you will have them all out in a minute. The event never seems to lose its novelty, and tho we

have now three or four boats a month, everybody must be at the wharf to meet them. It would take more than a fire, or a wedding, or even an election to keep them at home.

Our prayer-meeting Wednesday evening brings out the faithful few. Our thoughts are always directed to some Bible topic by a short Bible reading, after which the meeting is left open for discussion and prayer. The other stated meeting of the week comes on Friday night, for regular Bible study in connection with the Sunday-school lesson. These are our regular services, and I am able to say that all through the two winters I have been here no storm has been severe enough—and we have had them pretty lively—to prevent our coming together.

We have some opportunities of reaching the people by a more personal ministry. We distribute a great many tracts when we have a chance,\* it would be a waste of time and tracts to throw them around indiscriminately. If we get into conversation with a man about spiritual things it is easy to secure his promise to read something. Then we use the tracts to good advantage. Such opportunities are quite numerous. Then there is a large opportunity for a wayside ministry, and the missionary must go loaded with a sermon all the time, and be ready to preach it not at the church only, but at the post-office, at the store, on the street corner, and in the gambling-hall or the restaurant, or the log cabin or the tent.

The growth of the church is hardly perceptible. We have eleven active members, just four more than we had two years ago. When will the church be self-supporting? I do not know. The people are poor, very poor, and our running expenses are heavy, especially for coal at \$16 a ton, and we used twenty-five tons last year keeping our church and reading-room warm. We have managed, however, to meet

\* Luke 18: 29-30.



these expenses, but I have never received a dollar from the people for salary. We have piteous appeals for charity and we must give if it takes the last dollar. We have conversions; thirteen I know of personally; nine of them, five girls and four men, rescued from the very whirlpools of sin and vice. They are not added to the church and can not be, since their only possibility of living a decent life is for them to go back to the States and find honest work. Every one of

these nine were helped to get out by our little band of Christians. That is one reason why the church grows so slowly, and is the secret also why our statistical reports show but a small part of the results of the mission.

The faith and love of Christians who have sown the frontiers of the country with mission churches and the money and labor and prayer that have been put in the work can never be lost.

## RELIGIOUS WORK IN INDIAN SCHOOLS\*

BY M. FRIEDMAN

What knowledge is worth most to the Indian? The proper training of the race along moral and religious lines is a subject which has troubled for some time those actively engaged in Indian educational endeavor. What is the attitude of those in charge of the moral elevation of Indian boys and girls, young men and young women, whose homes and people are scattered everywhere over the broad domain of these United States and who, consequently, are actuated by various customs, traditions, desires, and characteristics?

For long years the Indians' ancestors worshiped at the shrine of the great "sun-father" or the powerful "father-sky" as the spirit dictated and in their own primitive way; their form of worship was in accord with their environment and the manner of their life. The Great Spirit was held in awe by the Indians because of his wonderful manifestations. They looked forward to the "happy hunting-ground" as a place for unlimited pleasure. But since then the times have changed. For economic reasons and because of the necessities of peace the Indian was conquered. Now our sovereign nation is engaged in the long-delayed but much-needed work of civilizing and educating these people.

The education of the Indian is unique in that it gives not only literary

and industrial training, but, going a step further and more wholly taking the parents' place, it endeavors to shape and perfect the moral life of the student. As a consequence, definite and positive religious instruction is given. Religious training must have a place if moral precepts are to be inculcated. Morality and religion intertwine, fundamentally and everlastingly, one about the other. In most cases and with all races excellence of conduct and moral uprightness have their roots in and are supported by religion.

When the Indian student leaves his home and enters a non-reservation boarding-school, the Government replaces the parent and assumes entire responsibility. It not merely enters into a contract to educate but to elevate as well. The precious years during the adolescent stage spent at school are the ones most propitious for the molding of character. By establishing the foundation for a sincere religious belief in God and the efficacy of prayer, we introduce the most potent influence in character-building.

This great truth is not forgotten by the administration in its management of Indian schools. As a type I speak of Haskell Institute. No encouragement is given young men and young women to drift; on the contrary, everything is done and every incentive

\* From the *Southern Workman*.

is offered to students to become men and women of positive character. No one denomination is favored more than another; but every one has abundant opportunity to worship as he chooses. This freedom of religious belief does not carry with it exemption from religious attendance on Sunday-school. Here a careful study is made of the Bible under the leadership of instructors in the school. The students learn how to use the Bible, become familiar with the places mentioned, and study the lives of its host of noble men and women in an endeavor to fathom the secret of their enduring power and influence in the world.

Immediately after Sunday-school there is service in the large school chapel, which has a seating capacity of one thousand. The ministers from Lawrence have volunteered to conduct these services. Presbyterians, Roman Catholics, Methodists, Baptists, Congregationalists, Unitarians, Lutherans—all are represented by their ministers four or five times during the school year. As Lawrence is the seat of the University of Kansas, one of the largest of the State universities, the ministers are able men who have already been tried in other fields. The sermons delivered by these reverend gentlemen are full of common sense, valuable advice, and spiritual truth. It is a very difficult matter to talk understandingly and entertainingly to young people; doubly so when those young people are Indians, with the Indian point of view and a lurking suspicion in regard to the honesty and sincerity of the whites. It is a compliment to these ministers of the Gospel that they do this work to the entire satisfaction of both pupils and instructors.

Sunday evening is well and profitably spent. The Y. M. C. A. and Y. W. C. A. have established organizations at the school, and there is no doubt about the fruits of this work. Both organizations are in charge of

competent persons whose services are entirely voluntary. Each Sunday evening these societies meet with their regular leader or one from the school. Often a speaker from the city of Lawrence leads, and occasionally one from more distant places. Aside from the general meetings, there are Bible-study classes and committees in charge of the social life of the students. There are two divisions of the organizations, one for younger boys and girls, the other for more mature students. Attendance is voluntary. The smallest children of the school are banded together in a "Sunshine Society," and every Sunday have interesting services. They are told in a simple way of some of the characters in the Bible, and spend a good proportion of the time learning Gospel hymns.

To keep up their church affiliations, students are encouraged to meet the ministers of their church every second Thursday for an hour's devotional work in the evening. These meetings are voluntary, but the fact that they are well attended holds out hope and encouragement for the religious awakening of these people.

The religious work as here outlined is not unique or peculiar to Haskell Institute. A somewhat similar arrangement obtains at other of the larger schools, where systematically arranged undenominational work is carried on as part of the school training. This work is maintained in order to teach the students to lead better lives when they leave the guardianship of the Government than they did before, and to implant in their hearts the simple faith which ultimately leads to happiness. The great aim is to cultivate that solidity of character and uprightness of conduct which will make the Indians self-respecting men and virtuous women who will be true to themselves, true to their fellows, and true to their God.

## EDITORIALS

### THE ELEMENT OF WORSHIP

Protestants and anti-ritualists, in their reaction from ceremonialism, sometimes swing like a pendulum to the other extreme, and become reckless of forms and irreverent. At a time of such reaction in Uganda, a sagacious native preacher said to his congregation that forms and facts, the externals of religion and the internals of truth, bear a similar relation to each other as do the skin and substance of the banana—a kind of staple food of the Baganda—the skin is not edible, but it is needful for the growth and protection of the fruit. We must not chew the skin as we do the fruit it encloses, neither must we regard it as useless because it is not eatable.

In the biography of that great missionary, M. Coillard, of the Zambesi Mission, the biographer writes:

During his stay in Rome in 1897, he asked a friend of early days who had left the Church of Rome whether he ever regretted that abandonment. The emphatic reply was "Never! In Protestantism I find an open Bible, a personal knowledge of our Lord Jesus Christ, and the forgiveness of sins. These three things I never found in Rome, but I must confess there is one thing in Catholicism which I miss in our Reformation Churches, and that is adoration." Said M. Coillard, "I miss that too!"

This is a timely word, and to which we all will do well to take heed. Christianity is a religion of worship. Worship means literally "ascription of worth," and its key-note is "Worthy the Lamb that was slain."

### THE MISSIONARIES VINDICATED

A member of the Senate Committee on Foreign Relations, during the discussion of claims for indemnity for Boxer injuries, affirmed that the claims of American missionaries indicated that "the wardrobes of their wives must have far exceeded in value those of the most extravagant actress; and that their diamonds alone must have been worth as much as the entire stock of the largest diamond dealer in New York City!" Of course, such

ignorance of facts and recklessness of statement gave occasion to the uninformed to sneer. The *Christian Work Tribune*, in which it first appeared, and a certain Senator was "too busy to take up this matter again!"—in fact, too cowardly to attempt to substantiate a baseless charge. From the missionary boards a statement was secured of how much was actually claimed, which in many cases included no personal damages at all; and the whole amount does not exceed one-tenth of the value of the "diamond stock in New York." Two official statements, one from the solicitor of the State Department and the other from the Second Assistant Secretary of State, settle the whole matter as follows:

I can say of my own knowledge that the claims presented by American missionaries were very moderate indeed. There were no extravagant claims for the wardrobe or jewelry presented.

A recent detailed examination of all the Chinese indemnity claims which has been made by the department seems to show that, in general, the claims of the missionaries and their wives were not unreasonably exaggerated, and, specifically, that there were no claims on account of jewelry and wardrobes large enough to attract attention.

And so another lie is laid low; but truth will probably never be able to follow up its tracks and undo the damage it has done!

### THE NEED OF FELLOWSHIP

There is always danger of mistaking the external approach and access for the internal bond. It has been discriminatingly said that *neighborhood* without *brotherhood* is often a curse rather than a blessing. Vain to prostrate barriers between peoples unless mutual antagonism can be abated. It is not walls, oceans, mountains, and discordant tongues that keep nations apart, but prejudices, contrary opinions and motives, and class hatred. Familiar acquaintance sometimes only engenders more bitter strife—as mar-



riage sometimes only promotes brawling and intensifies mutual alienation. Nothing can ever take the place of *love*, and love is the fruit of the Spirit.

#### THE PARALYZING INFLUENCE OF DOUBT

Luther wrote: "The Holy Spirit is not skeptical. He does not write upon our hearts objections and doubts, but convictions more clear than that of our own existence and of the outer world that surrounds us." It is well for those to remember this who are undermining instead of underpinning the foundations of popular faith in the great truths and facts upon which the whole Christian religion is built. Even Goethe felt constrained to plead: "Give us your convictions; as for doubts, we have plenty of our own."

#### A CRIMINAL SAVED

A poor man, as he was led to the scaffold to suffer the penalty for murder, was asked if he was afraid to die, and said:

"I rely on one verse of Scripture, 'God so loved the world that He gave His only begotten Son.'

"When I heard this, I saw the arms of God wide open, that whosoever believeth in Him shall not perish, but have eternal life. When I read this I felt the arms of God tightly close upon me and I am saved."

#### PRESIDENT ROOSEVELT AND PLUTOCRACY

A French journalist (M. Tardieu) has, in the Paris *Temps*, published an account of an interview with the American Chief Executive, some months previous. He quotes the President as saying:

"If I am fighting against plutocracy it is because I am the enemy of socialism, of anarchism. Plutocracy is the worst of *régimes* for the people. There is only one as detestable, that is demagoguery—money rule or mob rule, it does not matter which. Plutocracy is the best ally of socialism and anarchism. I am in my way a conservative, and that is the

reason why I attack plutocratic abuses." The writer says: "Mr Roosevelt does not eat. He talks. He talks with expressive gesticulations. He talks with his head, with his arms, with his shoulders, throwing his whole force into what he says. I noted especially a chopping gesture of the hand, guillotining the neck of a possible objection of the opponent. And yet another, the two hands parallel, as tho to cut a canal for his argument to go to the interlocutor. "I know that the Wall Street people denounce me like a Judas Iscariot, but it is precisely because I speak the truth to Americans that I think I am a good patriot; and then, besides" (here the laugh of the President burst forth joyously and his head rested upon his right shoulder, as tho he were taking aim), "I am not a sentimentalist. Let them attack me. I will defend myself in appealing to the spirit of justice of the country. I will return the blows." These words were aglow with the joy of conflict. "As for the plutocrats, the people who wish to make of us a Tyre or a Carthage, they are promoters of anarchy."

#### A FOURFOLD CLASSIFICATION

The late Rev. C. A. Fox divided Christians into four classes; Calvary Christians, who know Christ crucified and their sins forgiven, and no more; Resurrection or Easter Christians, who know a risen Christ, and go no further. Then there are Ascension Christians, who know Him as at the right hand of God, and themselves raised up together and seated together in heavenly places in Him. All these have an experience of Christ which affects themselves. But the fourth kind, whom for want of a better word he would call Descension Christians, are those who come down from the heavenly places into this world of sin and sorrow to spend and be spent in saving others. Their Lord is in heaven; and their hearts are in heaven, but they are seeking to fulfil His command to preach the Gospel to every creature, and He is with them always, even to the end.

This is a quaint but suggestive classification of professing disciples, and not untrue to the facts. We have often said the same thing in a different way: that some disciples get no further than the Cross, and pardon; others learn what the risen Christ can do in subduing the power of sin. Still others realize to some extent identification with Him in a heavenly life. But personally we have never known any who could so far enter into His life and victory without being also touched with His passion for souls and His spirit of sacrifice. It would be different to find any Ascension Christians who do not also find their heavenly ecstasy in self-denying service on earth for souls dead in sin. The missionary spirit is inseparable from all the highest and heavenliest experience.

#### CONTACT WITH HEATHENISM

A man is largely unconscious of either the purity or the viciousness of the atmosphere until he passes into another. And the corresponding fact is true of the moral and spiritual conditions. Nothing short of actual contact with Christianity, worthy the name, or cannibalism and other forms of pagan degradation, qualifies one for a clear and judicial estimate. And hence the present movement in the direction of *personal investigation* of the mission field by fair-minded laymen we hail as one of the most promising signs of the times, out of which it would seem only lasting good can come.

#### TO BE WON, NOT CONQUERED

In some unaccountable manner, we have come to use many military terms in our language and literature upon the subject of the conversion of the Moslems. It may be a relic of the Crusades, or of the many martial conflicts that have waged between Moslem and Christian races from the days of Mohammed to the Armenian massacres. However that may be, we certainly employ a different vocabulary when we speak of

preaching Christ to Mohammedans than we are tempted to use in discussing the same work among Hindus, Buddhists, or savages. We do not speak of the Hindu "controversy," or the "conquest of Buddhism," or "attacking the strongholds of Confucianism," or "organizing our forces for an advance upon Shintoism."

I wish to plead for a change in the language we employ in the discussion of mission work among Mohammedan peoples. There can be little doubt that the very language we have used has erected unnecessary but none the less formidable barriers between the followers of Mohammed and the followers of Christ. This form of expression, if applied to Jews, Hindus, or Buddhists, would not have created for us the same difficulties that it has done in Moslem lands.

It is an historical fact that the followers of Mohammed have never, until recently, come into close contact with simple, pure Christianity. Their early contact was with the Oriental churches, from which the spirit of true Christianity had largely departed, and was itself a partial reaction from its corrupt practises.

The militant character of Islam made the Eastern Church into a church militant. This conflict was waged around the Mediterranean Sea, increasing in fury until the tide was turned at the walls of Vienna. Thus for some thousand years the vocabularies of both Moslems and Christians have grown rich with terms of war and conflict, victory, conquest and defeat, when speaking of their relations one to the other.

It is natural, also, to conclude that the great mass of Mohammedans today do not understand that there has been any marked change during the last century in the attitude of Christians toward them and their belief. Why should they not think that the Christian nations are looking only for an opportunity to crush them wherever they have a national existence, and to compel them by force everywhere to

adopt Christianity. I fear that even our martial hymns are wholly misunderstood by the Turks. Some of our modern literature upon the subject would tend rather to confirm them in such a position than to allay any fears they may have had.

I therefore plead for the conversion of our vocabularies and verbal expressions when we speak and write upon Islam or in regard to mission work among Mohammedan peoples. Let us compel the belief that we are not entering upon a crusade, or that we desire to *conquer* them or their religion, or that we propose to wage any kind of a controversy with them or with their beliefs.

We desire, above all things, to bring to their attention the beauty of the Christ, and to reveal to them the great heart of a loving God and Father. We wish to exalt before them the gentleness, meekness, and humility of the genuine Christian life until they see in it the true ritual of our faith. If we can properly exalt Christ before the Moslems stripped of armor and with His hands outstretched in love, there is no doubt that the Moslem world will be drawn unto Him.

JAMES L. BARTON.

#### HARRIET TUBMAN

This remarkable colored woman, still living at Auburn, N. Y., came first to the notice of the public somewhat more than fifty years ago, by reason of her persistent efforts to promote the freedom of the slave. She was herself an escaped slave, and having tasted the misery of bondage and the happiness of freedom, devoted herself to freeing others, and sheltering those who had got free of their bonds. She was so skilful and successful, that at one time a reward of \$40,000 was put on her head—dead or alive.

On some darkly propitious night there would be breathed about the negro quarters of a plantation, word that she had come to lead them forth. At midnight she would stand waiting in the depths of woodland or tim-

bered swamp, and stealthily, one by one, her fugitives would creep to the rendezvous. She entrusted her plans to but few of the party, confiding only in one or two of the more intelligent negroes. She knew her path well by this time and they followed her unerring guidance without question. She assumed the authority and enforced the discipline of a military despot.

At times she was in Canada, at the terminus of the "Underground Railroad;" and she would go down to the station, as trains arrived on which she knew fugitives from slavery to be hidden, and going into freight cars or elsewhere to find them would often see them crouching down in corners in mortal fear of recapture. Then her whole air and tone were heroic—"What ye cowlin' down dar fur? Git up—don't ye know yer free! Ye've shakin' off de lion's paw! Stand up dar like a man!" Which has often reminded us how often sinners who have been redeemed, failing to realize their deliverance, need an encouraging word to remind them that they are free and have shaken off the lion's paw.

#### THE CHALLENGE OF GOD'S WORD

Adolph Saphir well remarks: "The Scriptures might say to those who persecute them, 'Many good works have I done among you: for which of those good works do ye persecute me.' And still the answer of men would be: 'For a good work we persecute thee not, but because thou, being but a book like other books, makest thyself the Book of God, claiming to be divine.'"

Kant, a philosopher of most subtle analysis, and Hegel the pantheistic metaphysician, both have left behind remarkable testimonies.

Kant wrote to a friend what has not appeared in any of his biographies but was published, some years ago, in an Augsburg paper. "You do well in that you base your peace and piety on the Gospels, for, in the Gospels, and in the Gospels alone, is the source



of deep spiritual truths, after reason has measured out its whole territory in vain."

Hegel, when on his death-bed, like Walter Scott, would have no book but the Bible read to him; and he emphatically declared that, if God were to prolong his life, he would make this book his study, for he found in it what mere reason could not discover. His favorite hymn, during those dying days, was the German hymn of which the bearing is, "Jesus, draw me entirely unto Thyself."

#### ANDREW D. WHITE AND SAMOAN MISSIONS

A correspondent calls attention to the misstatements of Andrew D. White writing in his autobiography concerning the Samoan trouble when he was minister to Germany. Dr. White says: "Really at the bottom of it all were the missionaries—French Roman Catholics on one side, and English Wesleyans on the other, desiring to save the souls of the natives, no matter at what sacrifice of their bodies." He then declares that the missionaries "induce the natives to call themselves Protestants," etc. Our correspondent continues:

He rubs his hands in glee over the statement that no missionary has ever converted a Mohammedan. Yet in the last few years more than 7,000 Moslems have united with the churches of the Rhenish Society in Sumatra. As to Samoa—in spite of the fact that, as United States Minister, he had in charge all the business of the Samoan affair—he never learned that there are no Methodists at all in the islands, the missions being in charge of the Congregationalists of the London Missionary Society. . . .

Protestant missionaries are *not* eager to save souls without regard to the sacrifice of life. As to their inducing the natives to call themselves Christians, the October number of the *MISSIONARY REVIEW* is a sufficient refutation. These Samoan Christians have 235 churches with a church population of 25,500. They give \$25,000 yearly for religious work. They support 65 missionaries in other South Sea groups and in New Guinea. The character of these Samoan missionaries is most highly commended by the Governor of British New Guinea, Sir William Magregor.

Robert Louis Stevenson, who knew Samoa quite as well as Andrew D. White, wrote from Apia: "I have become a terrible missionaryite of late days. . . . I had conceived a great prejudice against missions in the South Seas, but no sooner came there than that prejudice was at first reduced, then at last annihilated. Those who deblaterate against missions have only one thing to do, to come and see them on the spot."

But all those who see Christian missions on the spot, have not the open-mindedness of Stevenson. Dr. White describes his visit to the Presbyterian stations in Egypt and Syria. Not a word of commendation do they get, only some querulous comment on the defective and backward theology of some of the workers. Quite in contrast is the estimate given in a recent Prussian year-book. The writer is so astonished at the influence which the missionaries at Beirut have won, that he is all admiration at their educational and industrial triumphs.

Knowing President White's opinions, one can readily understand how he should undervalue the purely religious work of missions. But one might have expected a word of just praise such as the German publicist gives.

#### THE CRIME OF APATHY

The "Montana," a large mail steamer, March 13, 1880, was wrecked in a dead calm and dense mist on the rocky coast of Anglesea, within five miles of Holyhead; her signals of distress were heard distinctly there, and the coast-guard and harbor-master actually discuss the question whether *assistance should be sent*, the result being a determination to do nothing on the flimsy pretext that they were not sure whence the sound came! What does God think of Christians who hear the pathetic cry of millions for the bread of life, and know how body and soul are being wrecked on the rocks of idolatry, superstition and debasing sensuality, and apathetically leave them to their fate!

#### THE CHURCH AND ITS MISSION

In the Prussian empire every man is a soldier, and so, when the order goes forth, the army may be mobilized in a day. The Church needs to be educated into the full realization of the fact that its one great mission is *service*. There is disproportionate em-

phasis laid on *receiving* and consequent lack of it on *imparting*. In order to understand this mission of service we must think of the Church as *both a rallying and a radiating point*. We are to go there to be fed, and go from there to feed. Generally the morning service may be made especially a feeding time for Christian workers, when the effort is to bring out the substance of the word—the promises, ways of serving, motives of true work for God, preparation of prayer, etc.—whatever helps to qualify disciples for holy living and unselfish serving. Then any pastor should be glad to have Christian workers go out afterward to preach and teach his sermon and God's Gospel everywhere, quite willing to have their places empty at the second service, that they may go and hold evangelistic meetings, cottage meetings, prayer services, etc., where they may get at non-church goers. We do not believe in Christians *feeding without working*. "If any man will not work, neither shall he eat." Unselfish activity prevents spiritual dyspepsia. It is the exercise needful to carry off the food into normal channels and assimilate it to our constitutional wants. It is hard to understand how any minister can be jealous of his workers, going out to carry the Gospel, and leaving an empty place half a day for some one else to fill who needs the Gospel far more. One church has a band of young men who, after morning service, go to gather in and teach poor neglected children in the afternoon; then hold a yoke-fellows' prayer-meeting and take supper together; and then, for an hour, walk the streets, and personally invite to service all whom they find; and, at eight o'clock, go to their meeting hall, or tent, and in their way preach, as laymen, and hold after-meetings for inquiry. Strange to say, tho it might be supposed such policy would help to empty the mother church, it was never before so full. This activity infuses vitality into all the church enterprises, and even the evening congregation is

larger than ever. Are not many churches dying of dry-rot? How can God be expected to bless any congregation where there is little or no systematic and self-denying work to reach outsiders?

### HEATHEN COSMOGONIES

Those who decry the Christian religion or ridicule the Bible as an unscientific book would do well to consider the arguments of the late Principal Dawson, by which he maintained that, without being in any proper sense a scientific treatise, when it touches incidentally upon scientific matters there is a singular fitness, and sometimes a forecast, as to facts not discovered for many centuries afterward.

For example, Herbert Spencer says that the universe is the joint product of five factors: "time, space, matter, force, and motion." And in his "Conflict of Truth" Mr. Capron wonders whether Mr. Spencer ever read the opening verses of Genesis:

In the beginning (time) God created the Heavens (space) and the earth (matter), and the Spirit of God (force) moved upon the face of the waters (motion).

Writers like Müller have given us translations of the Indian cosmogony of which the following is a versification which does fair justice to the original:

Behold Creation's mystery!

A thousand million cycles fled,  
Since, somehow, earth began to be.

'Twas made one broad, flat, plain of land,  
Whereon high hills and mountains rise,  
And story upon story stand.

Twelve elephants, with tails turned out,  
And trunks which, to one center point,  
The mass uphold—their backs are stout.

Their feet rest on a tortoise-shell  
So big it spans from pole to pole;  
Who made it?—let the sages tell!

Beneath the tortoise, in repose,  
A serpent huge his body coils;  
What holds the serpent?—no one knows.

And when these elephants do shake  
Their giant bodies to and fro;  
That makes the solid earth to quake.

# GENERAL MISSIONARY INTELLIGENCE

## ISLANDS OF THE SEA

### The Isles Shall Wait for His Law

Not only is the unevangelized world, so recently, so completely, closed against the Gospel, now well-nigh wholly wide open to receive the Word of Life, but large sections have reached the advanced stage of self-support. Thus, Australia, New Zealand, Tasmania, Hawaii, the Fiji Islands and many other Pacific groups are now Christian countries. Missions in such lands are now home missions, conducted by the natives.

### Opium in the Philippines

On March 1 the importation of opium into the Philippine Islands became illegal, under the law passed by Congress last fall. Filipinos can no longer procure the drug, unless clandestinely, and 20,000 natives have practically given up the habit. Chinese may still continue to use opium, but they must secure a license to do so. This restriction obtained under the old law as well, but the new law is much more stringent, the fee increasing each month, while the amount that may be bought decreases monthly. As compared with the old *régime*, there has been a falling off in the number of Chinese licensed opium users from 5,500 to 400, and the number diminishes constantly. Public sentiment supports the law, even the Chinese being favorable. The Chinese Chamber of Commerce, the Roman Catholic clergy, the Evangelical Union, and Secretary Taft have all helped in securing the reform. The law itself, it is said, was drafted by a Presbyterian layman in the islands, and reads as follows:

It shall be unlawful for any person in the Philippine Islands to inhale, smoke, chew, swallow, inject, or otherwise use or permit to be used in or on his body any opium except for medicinal purposes," and the "possession of any opium pipe, instrument, apparatus, or paraphernalia for using or smoking opium, or any hypodermic syringe for

using cocaine, alpha or beta cocaine, or any derivative or preparation of such drugs," is forbidden; and "it shall be unlawful for any person to hold or to have in his possession or under his control or subject to his disposition any opium, cocaine, alpha or beta cocaine, or any derivative preparation of such drugs or substances."

### The Neuen-Dettelsau Missionary Society in New Guinea

Kaiser Wilhelm's Land, the name given to the northeastern part of the large island of New Guinea, is a German possession and is occupied (since 1886) by two German missionary societies—the Rhenish and the Neuen-Dettelsau. The former, after twenty years of faithful labors, during which nineteen missionary workers became victims of the murderous climate, baptized the first twenty Papuans in June, 1906. Since that time, by the special blessing of God, larger numbers of these native heathen have professed Christ.

The work of the Neuen-Dettelsau Society, established in another part of the island, among different people, and under different circumstances, has been far more encouraging than that of the Rhenish Society. In 1899 the first heathen Papuans were baptized, and on December 1, 1907, the missionaries of this society reported 1,100 native Christians and 403 heathen under instruction. The number of the stations was 10, and 20 missionaries were engaged in the work.

Of the Tami Islands, one of these stations, it was said, "Soon they will be Christianized," and mighty progress encouraged the messenger of Christ in every station of the Neuen-Dettelsau Society upon New Guinea. In the last number of its monthly organ, the Neuen-Dettelsau Society published an urgent appeal, the first one in the twenty-two years of its existence of the society, asking the loan of \$37,500 to purchase a plantation on which their Christians can find employment.



### Politics in the New Hebrides

The New Hebrides are at present passing through a very critical period, going from independence to the joint control of Great Britain and France.

There are serious defects in the convention, among which is the failure to agree upon a common system of law as between French and natives and British and natives. The dual system of law which will be in force under the convention leaves room for endless friction between all the parties concerned.

Some of the other defects may be remedied as they become pressing under the actual working of the convention. On the whole, under wise administration, the new *régime* in the New Hebrides has great possibilities, and may be a decided improvement on the past chaos. Meanwhile missionaries and traders alike will unite to give it a fair and sympathetic trial. The government will find, as it always has done, that the missionaries will render every assistance in their power.

The spiritual outlook in the group is much brighter than the political. The missionaries all feel that the work is forging ahead, and that the islands are being slowly but surely won for Christ.

### Christianity in the New Hebrides

The Rev. Dr. Macdonald, of the New Hebrides Mission, gives a striking statement in *The Bible in the World*, describing what the Bible has done for the people in the New Hebrides. When he first settled in these islands about thirty-six years ago, the people were cannibals of the most degraded type. They were exceedingly polite in their intercourse with one another, for the reason that to behave otherwise was to risk their lives. Altho they gave a very hostile reception to Europeans, whom they regarded as enemies, yet now it would be hard to find more affectionate people. At first they were ready enough to deprive the missionaries of life, now they would

willingly lay down their own lives for the sake of Christ and His cause.

What has the Word of God done for these people? It has freed them from the slavery of their superstitions, and struck the weapons out of their hands, putting an end to bloodshed and making life and property on those islands as safe as anywhere in the world. No woman there can now be purchased, or be married against her will. No man now may have more than one wife; and no man can ill-treat his wife without being immediately called to account for it—literally, “brought to book” for it, the book being the New Testament.

It is not by means of arguments against their superstitions, or by denunciations of their evil practises, that the Gospel prevails among these people. It is by the simple teaching of the glad tidings of God's redeeming love to us through Christ, as set forth in the New Testament.

### Chinese Immigration in Hawaii

A remarkable public meeting was held by the Chinese of Honolulu in April to discuss the subject of the imperative need of a limited number of Chinese laborers to prevent Hawaii's important rice industry from great loss and possible failure, and it received careful attention. The Chinese United Societies' Hall was filled to overflowing. Those present manifested great interest and enthusiasm, and yet considered the question in a dignified and fair-minded spirit.

Rev. E. W. Thwing, who has studied the Chinese question for over twenty years, made the principal address in Chinese, and the Chinese consul, Mr. Tseng Hai, told the Chinese that they should all work together for this important end.

The following resolutions were passed unanimously and with much enthusiasm, the Chinese consul promising also to send them to the Chinese ambassador at Washington.

1. *Resolved*, That we, the Chinese of Hawaii, begin a campaign of informa-

tion, to furnish the people of the United States with real facts as to the Chinese of Hawaii.

2. *Resolved*, That the important rice industry, begun and fostered by Chinese toil in these Islands, deserves consideration and support from the Congress of the United States.

3. *Resolved*, That we use every honest effort to secure a limited number of Chinese laborers, and their families, for the needful work in Hawaii that they alone can do.

4. *Resolved*, That we believe the agricultural and commercial interests of Hawaii would be advanced by admitting the Chinese under wise restrictions as to numbers, and also with restrictions as to the use of opium.

This friendly campaign of information, undertaken by the Chinese, meets with the approval of the best and wisest men of Hawaii. When the real conditions of the Chinese in these islands are well understood by the people of the United States, it will not be difficult to secure some modification of the present exclusion laws.

#### Work for Asiatics in Hawaii

Rev. John W. Wadman writes in the *Japan Evangelist*:

For a score of years or more the Methodist Church has felt a deep interest in the welfare of the people dwelling in Hawaii, and on more than one occasion delegates have been sent from the California Conference to investigate the needs and opportunities. It was not, however, until the more recent development of the vast sugar industry, necessitating the incoming and employment of numerous and varied nationalities, that we were providently led to open up a mission and establish ourselves as a church among other Christian forces in Hawaii. Not that we were guilty of obtruding where we were not needed and where other churches were quite competent to meet the exigencies, but because the work among such a heterogeneous mass of humanity, including 60,000 Japanese, 20,000 Chinese, 15,000 Portuguese, 6,000 Koreans, besides Porto Ricans and others, was so arduous and the burden so heavy that our Congregational friends and coworkers, upon

whom the responsibilities so heavily rested, gave us a glad welcome.

We have now among the Japanese ten stations with six well-organized churches and property valued at \$20,000. During the year our most conspicuous gain was the erection of an additional building to our church premises in Lahaina, Maui, in order to enlarge our day-school and organize a Young People's Society with a reading-room and gymnasium.

Our work among the Koreans is all our own. By a very pleasant fraternal arrangement with the Hawaiian Board, representing the Congregational Church, this part of the mission field is left to us, while we willingly desist from any work among the Chinese. Of all the immigrants arriving in Hawaii, the Korean is religiously the most susceptible and morally the most needy.

We have now upward of thirty-eight or forty stations among the Koreans in Hawaii, with fifteen well-organized churches in part self-supporting and increasing all the while as centers of evangelistic force and influence. Revivals have taken place in all these churches and some very remarkable conversions to God.

Two or three companies of Filipinos have reached Hawaii as labor recruits for the plantations, and among them there is an earnest, devoted local preacher of our church who has undertaken the long journey in order to help his fellow-countrymen as an interpreter, and at the same time to lead them out of the darkness of religious superstition into the bright light of the Christian faith.

#### Hiram Bingham's Great Work

Some assert, and perhaps believe, that there is no such thing as disinterested benevolence. But the history of the world contains very many proofs of the contrary. There is a case of recent occurrence that ought to settle the matter for all time to come. Fifty-five years ago Hiram Bingham graduated at Yale. He was

born in Honolulu, and his parents were among the missionaries who changed a nation of cannibals into decent Christian people in an incredibly short time. The son sought a field where he could follow the example of his illustrious father.

Five thousand miles southwest of San Francisco lie the Gilbert Islands. This man and his young wife went there in 1857, and settled down to see what could be done for them. The dwellers in Apaiang, the island they selected, were 30,000 in number, says the Cincinnati *Enquirer*, and were a sullen, cruel, and treacherous lot, fond of war and also of eating their prisoners.

Mr. Bingham first reduced their gibberish to a tangible and written form, and then gradually taught them in that language, and by daily example, the ways of civilization and religion. He and his wife wrote various books for their use and instruction, including a complete dictionary, and won their love and confidence.

More than this, many of them became teachers and missionaries themselves to their people, and nearly all the inhabitants of that large island became and are completely and radically changed. All their heathenish customs and beliefs are gone, and they are as happy and contented a race as they formerly were wretched and useless.

Recently they celebrated the semi-centennial of their reformation, and among other interesting events they prepared and sent to Mr. Bingham a touching and affecting tribute of their appreciation of the man who had rescued them out of a sense of duty alone. His long residence in that unhealthy climate had broken him down, so that he was compelled to return to Honolulu, where he still lives in the happy consciousness of having well served his Master and his fellow men, but without earthly reward or the expectation of it. Here is an instance of undoubted self-sacrifice and devotion to duty without hope of reward. Such men deserve recognition and remembrance.

## AMERICA

### What America Needs

What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half-hour earlier Thursday night so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses, and big lands, and high office, and grand social functions. What is this thing which we are worshipping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthquake in Manchuria. — *Wall Street Journal*.

### An Unordained Ministry

The *Congregationalist* calls attention to the fact that in the three classes of the International Y. M. C. A. Training School at Springfield, Mass., are to be found 113 students, and besides the 11 members of its teaching faculty there are several other instructors. Its students come from 18 States of the Union, 6 Canadian



provinces, and 7 other foreign countries. Of those who end their student career with the close of the school year, June 12, one each is under engagement to go as secretaries or physical directors of training departments of Y. M. C. A.'s in Tokyo, Japan, Brisbane, Australia, Wellington, New Zealand, Birmingham, England, and St. Petersburg. In New York City, 53 who have gone from this school are employed at good salaries in the work for which they have been trained. Others are in 132 cities of North America and in 11 foreign countries. During the twelve years of President Doggett's administration the attendance at the school has more than doubled, yet it is announced that during the present year more than 400 applications have been received for competent persons to take positions as secretaries of Y. M. C. A.'s and physical directors.

#### **The New International Y. M. C. A. Building**

The formal opening of the new building of the International Committee, 124 East Twenty-eighth street, New York, was marked by important events.

On Saturday afternoon, May 30th, at 4:30 o'clock, the bust of Sir George Williams, presented by his sons, was unveiled. It is the work of the leading British sculptor, Mr. Frampton, and rests upon a pedestal of British oak from the king-post of the roof of Exeter Hall.

The building is a model for construction and equipment. It contains administration rooms for the International Y. M. C. A. and Y. W. C. A., the World's Student Christian Federation, the Student Volunteers, Army and Navy Departments, etc.

#### **The Bible Society Advancing**

At its recent ninety-second annual meeting the American Bible Society reported that its invested funds amounted to \$732,631, besides some \$225,000 not yet available, or upon which annuities are paid. It was an-

nounced that Mrs. Russell Sage had offered \$500,000 on condition that an equal amount in addition was secured from subscriptions during the year. The issues from the press reached 1,896,916 last year, and 82,317,298 since the organization in 1816.

#### **A Colporteur for Italian Immigrants**

The American Bible Society is carrying on colporteur work among our population of Italian birth, especially in the Northwest; of whom Chicago has 75,000, Cleveland 20,000, Detroit 15,000, etc. In this work five men and women are employed. Eugene De Luca is one of the number, who was educated in Italy for the priesthood, but, becoming dissatisfied with the religious teaching of his Church, abandoned his intention of becoming a priest, and almost lost faith in all religion. He came to America to prepare himself for a business career. While living in Pittsburg he attended one of the Italian Protestant churches. He was converted, and, like Paul, when he saw a true vision of Christ, asked what he could do to bring the story of Jesus and his salvation to his own people. He saw that the greatest need of the Italians was to have the opportunity to read the Bible themselves. He offered himself to the Northwestern Agency as a Bible colporteur and was at once engaged. His fine education and unusual natural abilities have made it possible for him to do a very successful work. God has greatly blest him in his efforts among his own people. He gives promise of still greater work in the future. The first three months of his work was spent in Chicago, where he sold many bibles and testaments, and was the means of leading many of his people to Christ.

#### **The View of a Secular Paper**

The *New York Times* has this to say about the recent great meeting in Carnegie Hall reported on another page:

It is not without significance that on successive days two statesmen so eminent as Mr. Taft and Mr. Bryce should

be discussing the work of missionaries in non-Christian lands in the same spirit, and that spirit favorable to the missionaries and severely critical of the classes among whom the missionaries are most often decried. Both these gentlemen, it must be remembered, have in the course of their work in public life had to deal with the countries to which missions are sent, and to deal with them in a responsible manner. Mr. Bryce has been a member of the British Parliament and of the British Government. He has also been extensively a traveler, and he has been a careful student of the affairs of the British Oriental possessions and dependencies. Mr. Taft has had to concern himself with the Philippines and their varied tribes of natives, some Mohammedan, some pagan, and some Christian, and has had to study the general Oriental question. Both agree that the missionaries have, as a class, been faithful, pure, disinterested, and truly benevolent.

#### **Tribute of the Chinese Minister**

Wu Ting Fang recently spoke as follows before a large audience:

"The mere mentioning of this subject—'The Awakening of China'—is sufficient to make my countrymen thrill with pleasure and flush with pride. There are many forces, some of which have been working quietly, but none the less effectively, for years, to which this awakening may be ascribed, but want of time does not permit me to mention more than a few nor to dwell on them at great length. First and foremost is the spread of education, and by that I mean the diffusion of general knowledge—knowledge of men and of affairs of the world. Nor must I omit to mention the services of the missionary body, particularly the American branch of it, whose indefatigable efforts in the establishment of educational institutions and in the diffusion of literature of general knowledge formed part of the leaven which has leavened the whole empire of China."

#### **A Missionary Secretary to Teach Theology**

Dr. Mabie, after eighteen years of devoted and most arduous service as secretary of the Baptist Missionary Society in Boston, takes a "vacation," a year of "rest," in novel fashion, by

taking the position of teacher of theology in Rochester Theological Seminary, while the regular incumbent, President Strong, enters upon a year's leave of absence. It is safe to say that the students in that institution will suffer no harm at any point, will be highly edified instead, and will be certain to be brought into close contact with the Gospel on the practical side.

#### **How the Negroes are Rising**

Writing about "Negro Homes" in the *May Century*, Booker T. Washington says:

Starting at the close of the war with almost nothing in the way of property, and with no traditions and with little training to fit them for freedom, negro farmers alone had acquired by 1890 nearly as much land as is contained in the European states of Holland and Belgium combined. Meanwhile there has been a marked improvement in the character of the negro farmer's home. The old, one-roomed log cabins are slowly but steadily disappearing. Year by year the number of neat and comfortable farmers' cottages has increased. From my home in Tuskegee I can drive in some directions for a distance of five or six miles and not see a single one-roomed cabin tho I can see thousands of acres of land that are owned by our people. A few miles northwest of Tuskegee Institute, in a district that used to be known as the "Big Hungry," the Southern Improvement Association has settled something like 50 negro families, for whom they have built neat and attractive little cottages. During the first six years nearly all of these settlers have paid for their houses and land from the earnings of their farms.

#### **A New Departure in Missions**

Mr. Cameron Johnson, of Japan, writes of the Laymen's Movement in the Presbyterian Church (South), which has just carried to a successful conclusion a rather novel effort in missions:

"Taking hold of the idea of the usual *May Music Festival*, it has substituted the word *Missions* for *Music*, and on May 10-13 held in the Metropolitan city of Atlanta, Ga., a great *May Festival of Missions*, in which the dozen Presbyterian churches in the city united.

"A missionary from the field, or a representative of the Laymen's Movement, was placed in each Sabbath-school and in each pulpit both morning and evening. On the first Sabbath there was a great mass-meeting for men in the afternoon, when clarion calls were presented in ten-minute talks by missionaries on furlough from Africa, Brazil, China, Japan, and Korea. These calls were answered by the chairman of the Laymen's Movement, telling what the men of the Church are doing to meet the measure of their responsibility.

"Then came three days of missions with two sessions a day, afternoon and evening. The first afternoon was devoted to *women* and *missions*.

"The next afternoon was given up to the *Little Folks* and *Missions*, when the auditorium was packed with the children from all the churches and they listened, enraptured, to a number of missionary tales told by some of the missionaries.

"The third afternoon was given up to a Round Table Conference and Quiz, when written questions, previously prepared by those interested, were handed in, and were answered by those missionaries best able to do it. This was a most profitable meeting.

"Every night the auditorium was packed beyond its capacity to see Travel and Picture Talks.

"Each morning a Quiet Hour was observed for particular prayer in the pastor's study, and even as we prayed the blessing came. It is the hope that each of the three principal churches here will reach the \$10,000 mark each for missions. One of them, with 700 members, is now giving a per capita rate of over \$11.00, or \$8,000 for the past year."

#### Revival Substitutes

A Kansas church has been trying what is called "an Evangelistic Institute and department rally." The session selected three members from the Sabbath-school, and one, each, from the prayer-meeting, Christian Endeavor Society, Women's Missionary So-

ciety, the Ladies' Guild, and the Brotherhood; and these eight formed an evangelistic committee that reviewed the church roll and assigned to every member one hour, each day, during the month, definite personal work, instead of spending that hour at a public revival service. As a result, a real revival came to that church; the interest and zeal of the members were quickened, and many new members were received. All the regular services during the period were permeated with evangelistic fervor and a quiet, effective work of grace was witnessed.

#### EUROPE

##### A Bible for the Blind

*The Bible in the World* announces that: "A new edition of the English Bible, Authorized Version, in Braille type is in preparation. St. Matthew's Gospel is ready, and other portions will be issued successively until the whole Bible has been completed. The volumes will be produced in the same style of paper, printing, binding, as formerly; but, in order to encourage the circulation of the Scriptures among the blind, the committee has decided to issue these volumes at a uniform price of 1s. per copy, net, instead of, as hitherto, at prices varying from 2s. 6d. to 3s. 6d. To produce each volume will cost the society more than double the price charged for it. Owing to the pressure of work in preparing Braille books in other languages for the mission field, it will take some time to complete the whole Bible; until, however, any volume of the old edition can be replaced, it will still be supplied but at the reduced price of 1s. per copy."

##### The English Baptist Missionary Society

This oldest of missionary bodies, whose first missionary was William Carey, at the end of 116 years reports the largest receipts ever gathered, amounting to \$437,510. Its missionaries number 293, including wives and unmarried women, and its native helpers 530. The number of church-mem-



bers abroad is 20,018 (and about as many more in Jamaica, a field now independent and self-sustaining).

#### **The Status of the Church Missionary Society**

At the recent annual meeting these interesting figures were given:

The 545 stations of the society in different lands are staffed by 421 clergymen and 154 laymen, with whom labor the wives of 382 of these workers and 434 single women, a total of 1,391 Europeans busy in the service of the Lord. To these are to be added 390 native clergymen and 7,669 native teachers. The native communicants number 96,960 and the adherents (including catechumens), 344,760. There are 2,441 schools in operation, with 144,933 pupils. In connection with the medical work 2,884 beds are in use, in which 25,902 in-patients were treated last year, while 1,067,712 visits were paid to out-patients. During the year 18 native Christians were ordained.

The income amounted to \$1,883,520.

#### **The Opium Traffic**

All who have been engaged in the battle against the opium traffic will rejoice at the action of the government in accepting the motion of Mr. Johnson regarding the opium dens in our crown colonies and the trade in opium generally. This battle has been fought for many weary years, and at length victory is in sight. Sir Edward Grey admitted that the persistent and strenuous expression of opinion on the matter in the House of Commons has had real effect. The unequivocal speech of the under-secretary for the colonies was most hopeful, and there is no doubt that the government, having put its hand to the plow, will not turn back. The Hongkong and Ceylon opium dens are to be closed forthwith, while an end will shortly be put to the whole traffic. The most humiliating sentence in the speech of the under-secretary was that in which he spoke of his country "keeping up to

the standard set by the Chinese." But surely it was ours to lead and not to follow. For all that, the end has now been gained, and for this we are devoutly thankful.—*London Christian*.

#### **British Brotherhoods to Enter Paris**

Says the *London Christian*: An interesting forward movement on real missionary lines is shortly to be undertaken by the Federation of the English Brotherhoods. In August, it is hoped that some four or five hundred Christian men from the various "Men's Owns" in London and the provinces will cross to Paris with a view of establishing "Men's Owns" in that city. The state of the workingmen of Paris, both moral and spiritual, is deplorable. Only those who have intimate knowledge of Paris can really understand to what extent atheism has seized the minds of working men. They have completely revolted from Roman Catholicism, while it is unhappily the fact that Protestantism has failed to capture them. Excellent work is done by the McAll Mission and other evangelical societies, but the great masses of Parisian workmen remain untouched.

#### **The Paris Society Free from Debt**

It is a great source of encouragement to notice the manner in which the Protestants of France—tho a feeble folk in point of numbers—rise to an occasion when the issue affects foreign mission work. As the financial year of the Paris Society of Evangelical Missions approached, so also did a deficit of 117,000 francs—a truly alarming embarrassment. Now, it is a joy to announce that the entire deficit has been extinguished, so that the society is free, with the opening of its new financial year, to push its operations without the hindrance of a crippling debt.

#### **Baptists Increasing in Europe**

The Baptists in Europe are making every preparation for the European Congress at Berlin, which meets at the end of August, in connection with

the Baptist World Alliance. It is only within the last half-century that Baptists have been at work on the Continent. The pioneer was J. G. Oncken, a German, whose work rapidly spread, until Baptist communities can be found in Germany, Hungary, Russia, and the Scandinavian countries. The growth since has been remarkable. There are over 38,000 members in Germany; over 24,000 in Russia; over 48,000 in Sweden; 16,000 in Hungary, and a like number scattered through other countries. At the close of 1907, there were 144,461 church-members and 110,524 in the Sunday-schools. There is a newly formed Russian-speaking union, comprising nearly 100,000 members, and living largely in Southern Russia.

#### **Danish Missionary Society**

The Christians of little Denmark have shown a remarkable missionary zeal ever since its king sent out the first German missionaries to India more than two hundred years ago. The largest missionary society supported by this zeal is the Danish Missionary Society, which was founded in 1821 and is carrying on most prosperous work in India and in China (Manchuria). In India, 19 European and 73 native missionary laborers are employed upon 8 stations, while in Manchuria 15 European and 5 native missionary laborers proclaim the Gospel from 5 centers. In both fields the educational work proves of great help to the spread of the Gospel, and the Danish missionaries in India do not hesitate to declare that the missionary schools open the way for the ambassador of Christ better than any other human agency.

From Manchuria the Danish missionaries report that the Russo-Japanese War, tho it interrupted the work for a season, has been helpful to it. Port Arthur, reopened in 1906, has become the chief station, where the work is much aided by the kind and courteous attitude of the Japanese officials. Connected with Port Arthur

are two Chinese out-stations—the one at Djin-dov, with 8,000 Chinese inhabitants; the other at Dalni, where 8,000 Japanese and 5,000 Chinese are gathered. The preaching of the Gospel at both places is well attended (at Djin-dov twice every day), tho mainly by men of the lower classes. Medical missionary work has been commenced in Andung, on the Yalu river, and proves most helpful in reaching the masses of heathen. In Kvan-Ijaen a new chapel has been built and opened upon the very place where stood the old chapel, which was burned by the Boxers.

#### **Gossner Missionary Society**

At the close of the seventy-second year of its blest existence, the Gossner Missionary Society is able to report an increasingly prosperous work among the heathen Kols in Chota Nagpur and in the northern part of India and a small increase of contributions during 1907, the total of the contributions being \$92,520. In spite of this small increase the year closed with a deficit, and the society now has a debt of more than \$31,000, which has been incurred during the last fifteen years.

#### **Change of Name of a Great Society\***

The greatest and oldest of all German missionary societies was founded in 1824 under the name of "Society for Promoting Evangelical Missions Among the Heathen," and was commonly known as Berlin I. It has now asked and received the legal permission to call itself simply "Berlin Missionary Society." We consider the simplification of the old, complicated name a most desirable thing, and we hope that other German and British societies will simplify their lengthy names in a similar manner.

#### **Hermannsburg Missionary Society**

German Christians have been celebrating, on May 5, the hundredth birthday of Ludwig Harms, who, under God, became the founder of the Hermannsburg Missionary Society fifty-nine years ago. The blessing of God has rested upon the work of the

missionaries of that society, so that it is to-day of greatest importance in South Africa and in India. The statistics concerning the work in India during 1907 have just been published, and from them we quote the following figures. There are now 10 stations and 37 out-stations of the Hermannsburg Society in India, upon which 13 ordained, 1 unordained, and 2 female European missionaries are employed. These are assisted by 159 native laborers (2 pastors and 2 women). The communicants number now 2,680; 84 heathen were baptized in 1907, and 47 remained under Christian instruction, preparatory to baptism, at the close of the year. The 10 missionary schools were attended by 1,474 pupils (1,182 boys, 292 girls), more than half of whom were heathen.

#### ASIA

##### A. Y. M. C. A. at Bardezag

An interesting experiment is proving successful at Bardezag, fifty miles southeast of Constantinople. One year ago a village Young Men's Christian Association was organized under the presidency of Dr. Chambers, the resident missionary. More than 100 of its members are Gregorians; 10 or 12 are Protestants. A reading-room has been sustained during the year. The Gregorians and Protestants have separate religious meetings on Sundays, but once in two months hold a union prayer-meeting. The expenses of the year, amounting to \$200, were met with practically no deficit. The vitality of this undertaking is shown by its success in overcoming vigorous opposition.

##### Work for Consumptives in Syria

Dr. Mary Pierson Eddy, whose noble, efficient work near Beirut has been the means of saving many lives and bringing many into touch with the Gospel, writes to Mrs. George Wood, formerly of Sidon that the tuberculosis sanatorium, for which she has been praying and working, has now been opened. Dr. Eddy says:

We are to begin simply and only buy

beds, sheets and dishes as fast as patients come. As we must boil all the dishes used at each meal, granite ware would be best. The house is ideal, has 14 large and small rooms. Extending from this two wings are to be built—one for women, the other for men. From Washington came \$2,800 and \$2,000 from Newark. If all goes well we will have money enough to start, but for a while must ask for aid. Once well begun, I am sure that the pay patients department will support itself. The receipts at the Asfuriyeh were £1,200 last year from the patients.

We greatly need this sanatorium. A young man from Jun has been sleeping in a zurzalakt tree for shelter. When the storm came up just before Christmas he came down and begged for shelter, but his mother refused to open the door. She also refuses to feed or care for her son. Imagine your feelings if you were in like circumstances. I have never begged for money, but in this I am going to pray and work and plead with all my might. The house we are buying on the knoll between Bhamdun and Brummana for a summer camp has twenty-one rooms. We hope that Nicola Maaluf, a remarkable student from the Zahleh field who was in Sidon School, and graduated last spring from the medical department of the college, will go into this work.

##### Indian Christian Missionaries at Work

An English missionary writes as follows concerning the first station opened by the Indian Missionary Society, which is located in the Nizam's dominions:

There are 8 workers—3 married men with their wives and children, and 2 young men, who, having only lately arrived, are still learning Telugu, for as they come from the Tamil country they need, of course, to learn Telugu just as we have to. They are under the direction of a committee of Indian Christians, and are supported by the Christians of the Tinnevely church, quite independently of any European or other outside help. The Tinnevely church also provides the money needed for their boarding- and day-schools and for evangelistic work in the villages.

It is less than two years since the first married couple, the Rev. S. Pakian-adhan and his wife, began work, and already 21 adult and 23 infant baptisms



have taken place, and a number of candidates are now preparing for baptism. Evangelistic work is going on in six villages, and there are 6 boarders and nearly 40 day pupils in the school. More time than is usual, even in mission schools, is devoted to Bible-teaching. I have nowhere heard more correct and intelligent answers to questions on the Bible, and certainly I have never heard such hearty hymn-singing as with the Dornakal school children, most of whom have only been at school a few months.

#### Not Hindu, but Indian

Well does the *Indian Witness* say: "We feel that we ought to call the attention of several American journals to a wrong use on their part of the word Hindu as applied to inhabitants of India, when they mean Indians. A Hindu is a believer in a certain religious system, just as is a Mohammedan or a Buddhist or a Christian. The mistake of Christopher Columbus in supposing he had got to India when he had only run up against America has made lots of trouble. It has led to the misnaming of the aborigines of the Western hemisphere, and now leads some Western journals to say Hindu when they mean Indian. It is awkward to have to say North American Indian and South Asiatic Indian, but it is better to do all that than to call Christian Indians Hindus. If we were asked for a suggestion we would say that the thing to do is to call the inhabitant of India an Indian, and then on occasion to use any qualifying word necessary in referring to the misnamed Indians of America."

#### How One Hindu Found Christ

In the *Mission Field* a native Indian S.P.G. missionary writes as follows of a recent convert named M., who is twenty-nine years old: "He was a heathen priest of the temple of Mutthumalai Ammon, which is situated at Kurangani in honor of the Ammon, and it is attended by thousands of people from all parts of Southern India, and thousands of sheep are slaughtered for the demon. M. was a priest of this goddess, and his conversion is almost miraculous.

When he visited Alvertope, a Christian station, in 1903, he was struck with the mode of Christian worship, and it gave him a good impression which was too strong to be shaken off. On his return to his native village and to the goddess, the impression became stronger. He bought a New Testament and read it, and when I went to the place for the purpose of preaching the Gospel to the Hindus he came forward to answer the queries of a heathen disputant. I asked him after my work was over who he was, and he said that he was a child of Christ. He further requested me that he should be admitted into the Church by baptism. He was one of the candidates for confirmation held last December by the Bishop of Madras."

#### A Polyglot New-Year's Service

At the opening of the New Year's Union Service of the Kemendine, Insein, and Rangoon Baptist churches, held in the Immanuel Church at Rangoon, Burmese, Karens, Tamils, and English rose and each in his own tongue joined in the singing—

To the work! to the work! Let the hungry be fed,

To the fountain of life let the weary be led.

In the cross and its banner our glory shall be,

While we herald the tidings, Salvation is free.

The great commission, as reported in the first five books of the New Testament, was read in English, Bengali, Telugu, and

and four addresses followed, each delivered in a different language. The churches are well used to union efforts, and one aim and spirit animated the whole meeting, so that, whatever we might imagine to the contrary, the effect was not confusing. The service closed with the singing of the doxology in English, Burmese, Sgaw and Pwo Karen, Shan, Tamil, Telugu, Chinese, Urdu and Bengali, a chorus of praise that surely blended in harmony about the Throne.—*Missionary Magazine*.

### Student Volunteers at Bassein, Burma

We have had the rare privilege of having a "returned missionary" in our chapel, Rev. Ba Te from Kengtung. The people were intensely interested in his story, in the curios he had brought with him, and in the Muhso brother who accompanied him. Two of our oldest boys came to me afterward to state their earnest wish to go to Kengtung or some other needy place to tell the "good news." They are genuine student volunteers! One boy, baptized within a month, came to me with two pice, worth about one cent, and said he wanted to contribute this to the work in Kengtung. Knowing him to be in very great poverty, with hardly decent clothing to wear, I said, "Why, Tun Win, where did you get two pice?" He replied, "The father of one of the boys gave them to me, and I have been keeping them. Now I want to give them to the Lord's work." He gave all that he had.—W. H. S. HASCALL.

### A Pan-Mohammedan League

The Moslems, numbering over 62,000,000 in India, have now started an "All-India Moslem League," the real purpose of which is to push the interests of representative government and force concessions in various directions, from the British Viceroy and Council. Both Hindus and Moslems profess loyalty to the British rule, yet sagacious observers discern underneath this pacific exterior a resolute spirit that will not brook defeat.

A strong Indian Provisional Committee was formed, with power to add to its number, and the joint secretaries appointed were the Nawabs Vicar-ul-mulk and Mohsin-ul-mulk, two of the most important members of the Mohammedan community in India and men of great intellectual capacity.

### A Chinese Preacher's Parable

In urging the sacredness of the Lord's Day the preacher used this story: "It came to pass that a man went to market having on his shoulder a string of seven large copper coins

(Chinese coins are strung on strings and carried on the shoulder). Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man and stole the seventh coin also. What an abominable wretch! Yes; but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh you also steal!"

### Arabic Bibles Needed in China

The Arabic version of the Bible is being distributed by missionaries of the China Inland Mission among Mohammedan mollahs and students of theology connected with the mosques of the province of Yunnan, in the southwestern part of China. The Rev. F. H. Rhoades of that mission writes to the British and Foreign Bible Society, which sent him the books: "In Yunnan Fu, which is a Mohammedan center, we have access to many mosques. Moslem leaders and mollahs visit us here, and urgent requests for Scriptures in Arabic come from mosques as far distant as thirty days' journey." Mr. Rhoades has come in contact with one of the large Mohammedan districts in China. The people speak Chinese, and are not very distinguishable from their pagan neighbors, but their educated religious teachers read Arabic.

### A Mandarin's Testimony

The Chinese director-general of public instruction at Nanking, China, is a mandarin of high rank. He is not a Christian, but has read the New Testament and is familiar with the doctrine of Christianity. He lately said to a Christian missionary: "Our guides are the moral maxims of Confucius, but they no longer have any effect; they are abstract truths; no spiritual motive behind them. Buddhism is occult, spiritual—it has nothing to do with morality. The only religion that teaches both the spiritual wants of mankind and the principles of morality is the Christian religion;

that is why we wish you to teach it in our leading schools." — *Christian Work*.

#### How the Gospel Bears Fruit

A missionary writing from China mentions the following results of the mission training classes conducted at Pang Chuang: "In one class two possible lawsuits were settled after earnest prayer, without going to see the official. In another, eighteen promised to give up tobacco. Nineteen signed the betrothal pledge not to marry children under twenty years of age, not to betroth before nineteen, nor to go in debt for weddings. Forty-two out of deep poverty promised to give the tenth to the Lord's work. A blind old woman of eighty-two years, in a heathen home, took down her kitchen god and put up a calendar. She died soon after and the Christians were permitted to go over and sing at the time of placing the body in the coffin."

#### The Gospel Heard in the Markets

Missionaries in China are finding unexpected openings for Christian work at almost every turn. Many who hear the Gospel story in some street service are coming to ask for further instruction for themselves or the villages in which they live. In a recent letter Mr. Ewing, of Tientsin, reports that on a journey into the country he was called upon repeatedly by companies who wished to hear more of the message of the Gospel. In one place three sets of callers appeared, all respectable men, who were led to apply for instruction by a probationer, who, living apart from Christian society, had held to his faith even through the troublous Boxer times.

On his way home from this journey Mr. Ewing reports that while spending a night at an inn in a market town, and while reading in his room, word was brought him that a man from a near-by village wished to see him, with the statement that he and some 40 others from that village would like to connect themselves with

the church as inquirers. Having never heard of the man or of the place, he discredited the story. Nevertheless, Mr. Ewing sent for the man, and he adds, "I had no sooner begun conversation with him than I discovered, in spite of my suspicions, the case was a genuine one." It seems that these people had been impressed by a preacher of the London Missionary Society who had visited their town, and that they had resolved to seek Christian instruction wherever they could find it.

#### The Opium Curse to be Abated

The cheering intelligence comes through the *Chinese Recorder* of the decision of the Shanghai ratepayers at their annual meeting to close down in the next six months a quarter of the licensed opium-houses in the settlement. The chairman of the council states that the municipality desires to end the system of licensing within two years. One of the chief difficulties that has confronted those who have striven to bring about abolition in the Shanghai settlement is the deep suspicion which exists concerning the good faith of the Chinese authorities. Hence they wait to see if the government is really in earnest.

#### A Report of German Colonial Officials on Missionary Work Among the Chinese

When Germany, in the year 1897, took possession of Kiau-chau, in China, its officials immediately set to work to elevate the Chinese inhabitants and modernize the district and its towns. Tsingtau, a little Chinese village in 1897, is now a modern city in European style, where hospitals and public schools with modern improvements are found and electric lights, water-works, and a system of sewers add to the comfort, while the Chinese town, Ta-pau-tau, is also thoroughly modernized. The work to elevate the Chinese inhabitants has been left chiefly to the missionaries, who have been well aided by the German officials, and whose efforts are acknowledged with great frankness and



recommendation in the official report for 1906-07, which has just been submitted to the German Parliament and published. From it we learn that the Berlin Missionary Society has now in Kiau-chau 3 stations and 18 out-stations and many preaching-places. The number of native Christians, after ten years of labor, is 435. The Christians are good Bible students and take hearty part in the services of song and praise.

Of the work of the General Evangelical Protestant Missionary Society, Berlin, the German-Chinese High School ("Seminar") is especially praised, from which the first three students graduated in 1907. The number of pupils in the Society's school for girls has increased from 8 to 28, so that the building had to be enlarged, and the medical missionary work has exerted a greatly increased influence for good.

From the report to the German Parliament we gain the impression that the German officials in Kiau-chau acknowledge the aid which they receive from the missionaries, and therefore gladly assist them in their labors of love.

#### **The Chinese Becoming a World-People**

In *China's Millions* for May, Marshall Broomhold has an article entitled "The Chinese Race as a Factor in the World's Life," in which he shows that in addition to the 400,000,000 at home, the Celestials are to be found everywhere, even to the ends of the earth. Not only are they pouring every year in increasing numbers into Korea, Mongolia, and Manchuria, but some 1,250,000 are resident in Siam; in the Straits Settlements, 1,000,000; Dutch East Indies, 250,000; the Philippines, 100,000; Cuba and Porto Rico, 90,000; Australasia, 40,000; about as many in South Africa, etc.

#### **The New College for China**

Rev. Joseph Beech, of Chentu College, West China, is now soliciting funds, in this country, for the interdenominational university for West

China. It is proposed to make a great educational institution which shall provide for the Chinese student the best modern education, saturated with the spirit of the Gospel. If such a university is secured, it will be only the fruit of work done for fifty years by the little schools, conducted by individual denominations, and the new plan should not divert support hitherto given to these church schools. No university can take their place. In fact, they are its natural feeders.

#### **Chinese Testimony from Korea**

Elder Chang a Christian from the Scotch Presbyterian Mission in Manchuria recently visited Pyeng Yang, Korea and gives the following report of what he learned.

Being strangers, we naturally looked up some Chinese merchants who, however, were not Christians.

"Who are you?" they asked us.

"Christians from Manchuria."

"Are there, then, Christians in Manchuria also?" they asked.

"Oh yes, many of them."

"Are they the same sort as the Christians here?"

"We don't know. What are the Christians here like?"

"Good men. Good men."

"Why do you think so?"

"Oh, a man owed us an account five years ago of twenty dollars. He refused to acknowledge more than ten, and we had no redress. A few months ago he became a Christian and came and asked us to turn up that old account, and insisted on paying it up with interest all these years." Instances like this were happening all over Korea.

#### **In a Korean Revival**

One night there came into the meeting in Pyeng Yang a Japanese army officer who appeared to be deeply interested in what was taking place. When the Christians knelt in prayer, he knelt with them; but when they arose, he continued prostrate before God. No one present could speak the Japanese language, so it was not pos-

sible to communicate with him. Shortly afterward he arose and left the meeting. The next day he came with the pastor of the Japanese Church in Pyeng Yang to see the missionary. He told of how in the past he had had very little idea of God, but in the meeting had been so impressed with what had taken place that he could doubt no longer, and there had given his heart to Christ. As he was soon to return to Japan, he requested baptism, and the following night a little group of Japanese took their place in the midst of the vast audience of Koreans. At the close of the service this soldier-Christian was baptized into the Christian faith.—*World-Wide Missions*.

#### Precocious Japan

Says Rev. J. H. Pettee in the *Missionary Herald*:

"Japan is a land of surprizes. Even an old resident of thirty years' experience is constantly meeting them. I wonder at times if the genius (or *genie*) of this Far Eastern land does not take special delight in arranging little surprize parties both for her own people and her adopted citizens.

"When out in the country touring last week, I visited two small towns in Bingo Province, thirty or more miles from a railway, lying hidden away among the hills of Western Central Japan. Both places boasted of good schools, and the larger one contained a bank and a telegraph office.

"But I confess I was taken aback to find in one of these towns a young lady just over twenty who was well read in philosophy and had made a specialty of Russian literature. She had studied at Kobe College and at Miss Tsuda's widely known private school for girls in Tokyo, where she was privileged to be a pupil of Taiyama, Japan's great apostle of naturalism. In a half-hour's chat with me she commented intelligently on Gogol, Tolstoi, and Tourgenieff, Hegel, Lotze, and Nietzsche. It was a revelation truly of what Japan had already arrived at."

#### Japanese and Missions in Formosa

There are nearly 3,000,000 people in Formosa—the great majority Chinese, 133,539 Head-hunters, 40,000 Japanese. Japanese ruling class. Influential, aggressive. Splendid evangelistic work is now being carried on by the Japanese Church for the Japanese in Formosa. The English and Canadian Presbyterian missionaries have done great work in Formosa. The Japanese Presbyterian Church is attempting to aid the other Presbyterian bodies in this great evangelistic movement. The work is extending to the savages—Head-hunters. Mr. Dogura, a Japanese forest planter and a Christian, has won many of them by his kindness. He offers to support a Japanese missionary to these degraded people. A Japanese magistrate on his plantation, near where the Head-hunters live, with a Christian wife, is much interested. The wife is a trained nurse. She is trying to learn the language. She said to a missionary: "I am trying to learn the language of these savages and win them by kindness and tender care. They believe in a god, but their god is not like ours; he is a cruel god, and they think their god likes to have them cut off heads." The Christians of Japan are well fitted to carry the Gospel to these poor, benighted "Head-hunters."—*Missionary Witness*, Toronto.

#### AFRICA

##### The Gospel in Africa

Africa is an immense region. It has long been known as the Dark Continent, but the light of the Gospel is rapidly dawning upon it. Europe, India, China, and the United States could all be laid down on the map of Africa and still have some room left around the margins. This huge continent has now 2,470 missionaries, with 13,089 native assistants. There are 4,789 places of regular worship, 221,156 church-members, and 527,790 profest Christians. There are in Africa 3,937 missionary schools, with 202,390 pupils. There are 95 hospitals

and dispensaries, 16 publishing houses and printing establishments. North of the equator Egypt has more missionaries than any other region; the West Coast countries come next.

Fifty years ago Krapf, the missionary, was laughed at for his dream of a chain of missions across Central Africa, from ocean to ocean. Now his dream has come true. Thirty years ago Uganda was a pagan state, where savagery was rampant. Now, as the result of a most heroic struggle, of its 700,000 inhabitants, 360,000 are strong Christians. In Cape Colony, where Moravian missionaries tried to work nearly two centuries ago, they were treated as criminals for attempting to reach the blacks. Now Cape Colony alone has 700,000 Protestants and 200,000 of these are colored.

#### **East Indians in the Transvaal**

The problem of the status of British Indians in South Africa has reached an acute stage. British and Dutch together are determined that the Indians shall not overwhelm the white population in that country. It is well known that in Natal the Indians already outnumber the white population. They not only outnumber them, but they beat them in the market. The Hindu can work and thrive on less wages and smaller profits. Natal, however, with its small white population, is unable to dispense with Asiatic labor. The Transvaal is determined not to follow suit, and a Registration Act has been passed providing that all British Indians in the Transvaal must be registered in a humiliating manner. Separate impressions of the fingerprints must be taken, and the eight digits of the hands must be taken together that identification may be certain. This has naturally given great umbrage to the race, and Mr. Gandhi, an able barrister, has declared for insurrection, characterizing the act as a barbarous and savage measure, and especially attacking Lord Elgin and the British Government for sanctioning the policy of the Transvaal Gov-

ernment. He declared that the British Government had arrived at the parting of the ways, and must choose between India and the colonies.

#### **Will the Universities' Mission Fail in Christian Comity?**

The London *Chronicle* calls attention to what it deems "an amazing proposal" of the Universities' Mission to establish a third diocese in Central Africa, which would, if carried into effect, include the spheres of influence hitherto recognized by the government, and by common consent, as occupied by the Livingstonia Mission of the United Free Church of Scotland and by the London Missionary Society. The current issue of *East and West* contains an article by a "Canon of Zanzibar Cathedral," which is in keeping with the above proposal. The writer, far from being ashamed of what Dr. Thompson rightly described as "a grave discourtesy," backs the "pastoral zeal" of the present Bishop of Likona and the Bishop of South Africa, who are responsible for the idea, and thus refers to the societies already working in Central Africa:

The second hindrance is sectarianism. Some missionary societies are reproducing in Africa those particular types of religion which owe their existence at home to peculiarities of mental view long since modified, or to faults and sins of the Church long ago confessed and in measure repaired.

#### **When the World Will Be Evangelized**

According to Rev. J. L. Barton in his "The Unfinished Task," in order or evangelize human kind it is by no means enough that the Gospel shall be proclaimed in every ear, even tho it be many times. But evangelization will be accomplished "when missionary forces are properly distributed over the whole world and Christian institutions have been organized and put into aggressive operation and the forces of Christian society are at work, then will the Gospel message, in the languages of the people, proclaimed in terms that are intelligible to all, reach every soul.



## FOR THE MISSIONARY LIBRARY

THE CHALLENGE OF THE CITY. Josiah Strong. 12mo. 35 cents, *net*. Young People's Missionary Movement. 1908.

Dr. Josiah Strong's fertile pen has again given us a thoughtful book on the problem of the city and its congestion. He holds that the key to other social problems is found in the solution to the municipal enigma. After dealing with the various factors of the problem, he suggests as the only adequate answer, "The Christian solution." We quote his words:

When injustice is unpunished, and rapacity goes unrebuked, and crime grows more lawless, and overcrowding increases, and the needless death-rate mounts higher, when the saloon, the brothel, and the gambling hell triumph, all because good men will not unite, there is high treason to the kingdom of God; many good men have failed to see that their essential oneness is not that of belief, nor that of sentiment, but that of purpose, and therefore of action. The social conditions are such that the author foresees, he believes, the time to which Macaulay referred, a time of revolution and lawless anarchy which will destroy the republic; and he declares "if action is postponed until the average man can see the crisis at hand, then sudden destruction will be upon us, because there will be no time to transform and uplift a generation; and the nation's day of grace will have passed."

Dr. Strong holds that the old methods of city evangelism are worn out. They may reach a few and rescue them; but the open sore of the slums remains not only to represent but spread disease. He recalls Chalmer's methods in Edinburgh. This transformed the worst section of the city and of the citizens into law-abiding, industrious, sober people, who attended and supported their own church and carried on missionary work for others; the social environment was essentially changed.

He says: "Even if the number of evangelists could be multiplied tenfold, their preaching could not save the city, because it could not change the environment; when a saloon-keeper, or gambler, or fallen woman is converted and leaves the old life, his or her old place is immediately taken by another; dipping up a pail of water does not

leave a hole in the river; the saloon, the gambling-hell, the house of shame remain, with no less destroying power after the evangelist has passed on. Has not the time, then, fully come to inaugurate an aggressive campaign on a plan sufficiently comprehensive to embrace the entire down-town city?"

His plan is for united action, each cooperating church doing its full share in its section; and if becoming not an institutional church, at least providing the facilities for carrying on such parts of "settlement" work as the needs require; having a large corps of assistants and trained helpers to labor among poor and ignorant families, in the Church and out of it; to uplift the people of the section; and all churches to unite in this work. He points to work actually achieved by such churches as St. Bartholomew's in New York, Morgan Chapel, Boston, the Baptist Temple of Philadelphia, St. George's Church of this city, the People's Palace in Jersey City, etc.

IN THE LAND OF MOSQUES AND MINARETS.  
By Francis Milton. Illustrations from drawings and paintings by Blanche McManus. 12mo, 442 pp. \$3.00. L. C. Page Co. Boston. 1908.

Of making many books of travel there is no end. This latest book on the Barbary States, where caravans pass beneath the shadows of the palm-trees, and where even in midwinter all is in the flower of springtime, will attract many readers, altho the traveler seems to have followed the beaten tracks.

He has an experienced eye and the skill of an artist whose earlier works of travel found a ready sale. By numerous illustrations, sketches, maps, and diagrams the book is made attractive. The author had only a passing acquaintance with the religion of North Africa, Islam, and has not a single word to say in regard to missions, Protestant or Roman Catholic.

The chapter on the religion of the Mussulman is full of misprints and misstatements, even in so simple a matter as the Moslem periods of

prayer the author hopelessly blunders, and it is not true, as any one who has lived in Morocco or Algiers knows, that "superstition plays a very small part in the Mohammedan's faith, and that his religion is a very plausible and very well-working one." The chapters on poetry, music, architecture, and the camel and the horse are exceedingly interesting. The recent political questions are not discussed; but the excellent maps and plans of some of the cities will help those who read the newspaper accounts to locate the signs of daybreak—political, social, and religious—in North Africa.

**THE ANALYZED BIBLE.** By Dr. G Campbell Morgan. 3 volumes. 12mo, \$1.25, net. Fleming H. Revell Co., New York, 1908.

It is a great tribute, both to the Word of God and to the author of these volumes which have so far appeared that, after all that has been written on the Scriptures, such a commentary on the whole Bible is in demand. The entire work proposed by Dr. Morgan will include some thirty volumes. These three are but introductory; they are as he says, a "telescopic view." The author has unique analytic power, and a clearness of statement that amounts to genius. His summer Bible class at Northfield, Mass., and weekly lectures at Westminster Chapel, London, have been in similar lines to those he follows in those volumes, and their exceptional success is a sufficient pledge for the wide circulation of this new commentary. We all thank God for Dr. Morgan's loyalty to God's Word in these days of rationalistic criticism.

**CLARA LEFFINGWELL.** By Rev. Walter A. Sellew. 12mo, 320 pp. Map and illustrations. Free Methodist Publishing House, Chicago, 1907.

Miss Leffingwell was a missionary from New York to China. The story of her life is a simple narrative of self-sacrificing service in a heathen land. She preached and traveled, had

remarkable escapes from the Boxers and encouraging experiences. She lived a life of faith and love and has left her impress and the impress of Christ on many Chinese hearts.

**JIU KO-NIU.** A sketch of the life of Jessie M. Johnston. By her Sisters. 12mo, 203 pp. T. French Downie, London, 1907.

This brief record of the life and work of the daughter of Rev. James Johnston of London, reveals a beautiful and strong character whose influence must have left its impression on China and upon all who knew her.

### NEW BOOKS

**THE NEW HOROSCOPE OF MISSIONS.** Rev. James S. Dennis, D.D. 12mo, 248 pp. \$1.00, net. Fleming H. Revell Co. 1908.

**THE VALLEY OF THE NILE.** Rev. Charles R. Watson. Illustrated. 12mo. 249 pp. \$1.00 net. Fleming H. Revell Co., 1908.

**THE WORLD-CALL TO MEN OF TO-DAY.** Edited by David McConaughy. 12mo. 322 pp. \$1.00. Board of F. M. of the Presbyterian Church. 1908.

**THE NEARER AND FARTHER EAST.** By Rev. S. M. Zwemer and Rev. A. J. Brown. 12mo. Paper, 30c. Cloth, 50c. The Macmillan Co., New York, 1908.

**THE CALL OF KOREA.** Horace G. Underwood, D.D. Illustrated. 12mo. 204 pp. 75c., net. Fleming H. Revell Co., 1908.

**THE DIVINE RIGHT OF MISSIONS.** Rev. Henry C. Mabie, D.D. 12mo. 117 pp. 50c. net. Griffith & Rowland Press, Philadelphia, 1908.

**THE ANTIDOTE TO CHRISTIAN SCIENCE.** James M. Gray. 12mo. 127 pp. 75c., net. Fleming H. Revell Co., 1908.

**PIONEERS.** Text-Book for Juniors. Miss Katherine R. Crowell. Paper cover. 156 Fifth Ave., N. Y.

**THE BEGINNING OF A STORY.** Amy Wilson Carmichael. 12mo. 6d., net. Morgan & Scott, London.

**THE SALOON UNDER THE SEARCH LIGHT.** George R. Stuart. 12mo. Fleming H. Revell Co., New York, 1908.

**LEAFLETS. (Envelope Series) James Chalmers.** By A. R. Thain, D.D. American Board.

*Missions in Burma.* (Historical Series) American Baptist Missionary Union. *The World's Cry* and *The Lord's Money.* Golden opportunities for good investments. Missionary Society of the Methodist Episcopal Church.





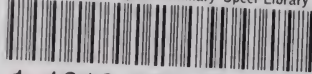
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